

GUIDE TO

RACIAL GREATNESS

OR

THE SCIENCE OF COLLECTIVE EFFICIENCY

By

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DEDICATION

To those races of men that, for any cause, have loitered by the wayside and have not as yet reached the goal of collective efficiency; to the more advanced races with civilizations to be safeguarded against reaction, with perfection yet in the distance, and with a social inheritance to be transmitted from generation to generation; to interlacing groups, widely separated in point of development—to the entire human family,—these pages are dedicated in all humility, in the hope that all may find a common plane upon which to stand and work in peace for the world's good.

SUTTON E. GRIGGS.

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Memphis, Tenn.

"The permanently effective task before mankind which had to be done before any new and enduring social and political edifice was possible, the task upon which the human intelligence is, with many interruptions and amidst much anger and tumult, still engaged, was, and is, the task of working out and applying a Science of Property as a basis of freedom and social justice, a Science of Currency to ensure and preserve an efficient economic medium, a Science of Government and *Collective Operations**, a Science of Government and *Collective Operations** whereby in every community men may learn to pursue their common interests in harmony, a Science of World Politics, through which the stark waste and cruelty of warfare between races, peoples, and nations may be brought to an end and the common interests of mankind brought under a common control, and, above all, a world-wide System of Education to sustain the will and interest of men in their common human adventure." — WELLS.

**The titles are ours.*

THE NEW SCIENCE

INTRODUCTION

The new science of collective efficiency is an off-shoot of sociology as the latter is in turn an off-shoot of anthropology. Anthropology is a study of man as a distinct member of the animal kingdom. Sociology deals with man as a member of society and concerns itself "with the origin and development of arts and sciences, opinions, beliefs, customs, laws and institutions generally within historic time." As butter is contained in, and comes out of milk, so is collective efficiency a derivative of sociology.

It has, however, distinct characteristics of its own, even as butter has the characteristic of solidity not possessed by the milk from which it is derived. The science of collective efficiency selects from sociology, history, ethics, religion, chemistry, biology, zoology, entomology, and all other available sources, information contributing to the development of the one thing that concerns it, namely, the ability of men to function successfully and enduringly as groups, meeting in adequate fashion the responsibilities that they encounter as groups.

INTRODUCTION

INTRODUCTION

While the science of collective efficiency is narrower than sociology, it is broader than the science of government which deals with the political activities of men. The science of government tells how governments are operated, while the science of collective efficiency deals with the elements in government that make for superior strength, and points the way to successful collective action in domains other than political.

At the present time not all the groups of men are manifesting collective efficiency, a fact that brings about the inequality in the status of groups, a condition that gives rise to some of the world's most vexatious problems. The science of collective efficiency points the way for those groups that have lagged in the matter of social evolution, offers a bridge by which all belated groups may change their rating, outlining to them very definitely the things they must do to secure that result.

It is very apparent to all thoughtful minds that human society, even in its more advanced manifestations, stands in need of reconstruction. The science of collective efficiency lays bare the things that should characterize the new order of things for the whole human family. It is offered, not as something that may be chosen or tossed aside at will, but as something that must be followed if there is to be social success of the highest order.

In view of the world's great need along the lines here indicated, it is hoped that men everywhere will do more than merely read and approve these findings; that they will make every possible effort to incorporate all that is good into the life of the people. The Great Teacher has let us know that it is not everyone that saith, "Lord, Lord," that enters the kingdom, but he that doeth the will of the Father.

FOREWORD

Democracy has become the goal of our age. But not all men as we find them in the world today are able to conduct a successful democracy. This is possible only where there is a sufficient preponderance of certain traits and the following out of certain principles. Without the necessary traits and principles a group may have the form of a democracy, but it will be but a hollow mockery.

Groups may be in a democracy, but not of it. They may lack the collective strength to gather what it offers. The roar of thunder is loud, but the deaf do not hear it. The lightning flash is vivid, but the blind do not see it. It is only those that have ears to hear and eyes to see that can hear and see. Democracy carries absolutely nothing of hope to those lacking in the traits necessary to receive her blessings. Units that lack a capacity for collective efficiency in a democracy are like helpless babes. Like Tantalus, they will be near water that they can never drink. Let all who would enjoy the blessings of democracy go in search of the requirements of collective efficiency.

It will soon appear, as the science unfolds, that this question of attaining collective efficiency is not

FOREWORD

something optional with groups, something that may or may not be acquired, with no marked difference appearing one way or another. No! No! Woe follows woe with as much certainty as the shadows follow the sun in the case of every element in a democracy that lacks the traits essential for collective efficiency. All the groups of men of all races and climes that are weeping and wailing and beating their bosoms in lamentations are asked to examine each and all of their ills in the light of the findings of collective efficiency.

From the depths of the valley, from the summit of the mountain, from the far distant stars, from all things everywhere, from the very heart of the universe, comes the insistent cry, comes the fateful warning: "Develop collective efficiency or suffer disgrace, endure measureless sorrow, and ultimately perish."

CONTENTS

	Page
CHAPTER 1. Collective Efficiency Defined.....	1
CHAPTER 2. Joint Tasks Enumerated.....	7
CHAPTER 3. The Curse of the Inefficiency of Groups.....	26
CHAPTER 4. Nature's Two Classes.....	39
CHAPTER 5. Individualism	43
CHAPTER 6. Possibility of Transformation.....	63
CHAPTER 7. Essential Elements of Collective Efficiency	81
CHAPTER 8. Proper Combination of Qualities.....	181
CHAPTER 9. Imperfect Transformation.....	187
CHAPTER 10. Agencies of Transformation.....	204
CHAPTER 11. Nature's Corrective.....	220
A Parting Word.....	228

CHAPTER I

COLLECTIVE EFFICIENCY DEFINED

Under the operation of nature's laws the mere contact of one thing with another sometimes produces that which would not exist but for that contact. When our planet left the sun and began its spinning journey around its fiery parent, among the gases it carried with it were hydrogen, oxygen and nitrogen. The establishment of contact between the atoms of hydrogen and oxygen caused the forming of water, thus providing drink for men and animals, and moisture for vegetation; thus making possible the great seas and vast oceans which bear upon their bosoms the commerce of the world. Nitrogen and oxygen touched each other, and the result was the air that feeds the lungs of man and makes it possible for him to breathe and live.

Once upon a time a man was walking with a long steel fishing-rod over his shoulder. In the neighborhood in which he was walking there was a station which was generating electricity. He walked into the station with the fishing-rod on his back, and only the timely application of the proper remedy saved his life. Just before this incident happened

the man was in normal condition; the fishing-rod was as harmless as usual, and the generating station was working in perfect order. The new problem of danger to the man's life arose out of the mere fact that he, the fishing-rod and the generating station were found close together.

In the cases we have cited we have seen striking results that have come merely as the effect of one thing being brought into contact with another. We have seen that the ocean and the air and the deadly electrical current are generated by mere contact. It is very plain, then, that the mere fact of contact between objects is capable of having far reaching effects. **The problems of human society arise by virtue of the fact that man comes into contact with man.**

Since the problems of human society arise out of the fact that man comes into contact with man, and since each party to the contact is a contributor to the resultant problems, each party has an equal responsibility in the matter of facing these problems. Thus, no man living in a world of contacts does his full duty so long as he gives exclusive attention to himself and to the things that immediately concern him.

But, since no one establishes contact by himself, there can be no such thing as exclusive responsibility with regard to the problems that arise out of

the fact of contact. All such problems are social—they are joint tasks. Without exception all groups of men have these joint tasks, which are handled with different degrees of efficiency, and sometimes are not handled at all. In many cases the joint nature of tasks is not even perceived.

When a group has the capacity for concentrating all of its potential and necessary strength behind its joint tasks, and the habit of doing this, it possesses collective efficiency.

Many elements enter into this question of capacity for efficient collective action. First of all, there must be a capability of discerning the joint nature of a task, and a readiness to respond to calls to perform joint duties. Further, there must be the possession of other qualities that enable men to work together well. Where men are slow to see the joint nature of a task, slow to respond to calls for the performance of joint duties, and have traits that cause them to fail to work together well, there will not be the desired degree of collective efficiency.

Social Epilepsy

When the human body is journeying in a normal way from one point to another, we have an example of collective efficiency as applied to the body. All the parts are lifted and all the muscles act in harmony. But when the body is afflicted with

epilepsy it no longer manifests collective efficiency. While the body as a whole, dominated by the will, is trying to move in a given direction, a portion of it stages independent activities of its own. Thus, an epileptic must sometimes wait until the independent activities of some organ cease, so that the general movement of the whole body may be undertaken. Often in human society we have groups that have potential resources, that see their joint tasks, that put forth efforts to meet them, but fail because some elements that are vital fail to function properly. Whenever a group exists that is not able to bring about a co-ordination of activities, is not able to move as a general body in a given direction, but is materially affected by independent activities on the part of some element not brought into harmony with its general purposes, then that group may be said to be afflicted with social epilepsy.

Social Paralysis

But there are groups that occupy even a lower level, that are afflicted with social paralysis. Such a group is one that sits supinely in front of its joint tasks, sees them, knows that they should be performed, but allows them to go untouched. A paralytic with a sound mind may know that he has limbs designed for walking, may have a desire to walk to a given point, but lacks the power of mov-

ing himself. There are groups of men in a like condition. Move about among them, and each individual can tell what is desired, can enumerate their possibilities, and yet there is no joint action of the kind desired. Such a group is suffering from an attack of social paralysis.

* * *

Thus mankind may be divided into (a) groups that manifest collective efficiency; (b) groups that have social epilepsy; and (c) groups afflicted with social paralysis.

A terse expression by Mr. Lloyd George, while Premier of Great Britain, enables us to illustrate clearly collective efficiency, social epilepsy and social paralysis. A conference of the great powers of the world was to be held at Genoa, Italy. Mr. George said: "We hope to see America at Genoa." The sending to Genoa of men able to arrange a plan behind which the national strength would be put, would have been a demonstration of collective efficiency. If representatives of our government had gone to Genoa and had signed agreements that were accepted and acted upon by some of our states and the national administration, but were rejected and spurned by others, that would have been a case of social epilepsy, the inability of the national body to secure the co-ordination of all its parts. If the United States had desired to be represented at

Genoa, but had been unable to unite on representation, or had been unable, with all of its potential resources, to arrange for their transportation, that would have been a case of social paralysis, the sheer inability to meet a collective need.

CHAPTER II

JOINT TASKS ENUMERATED

The Collective Arm

There is an unfailing test as to whether a group is characterized by the qualities that make for collective efficiency. Joint tasks are handled by means of a collective arm. Wherever a joint task appears, and a collective arm is developed to care for it, there you will find collective efficiency; but when in a group you find joint tasks, with no agencies springing up to handle them, be assured that there is a fatal deficiency in such a group. Are there

things in the life of your group going wrong, with no agency devoting itself to the task of correcting them? If so, realize that your group is not in a healthy condition, and will not be until the collective arm develops in the presence of a need, just as a plant sprouts in the midst of the conditions designed to stir the life within it.

We have now seen that collective efficiency consists in the practice of giving proper and effective attention to joint tasks. We have also asserted that one necessity for the manifestation of collective efficiency is a readiness of perception of the joint nature of tasks. Since the manifestation of collective efficiency will not come where there is no recognition of joint tasks, we now proceed to catalog the joint tasks that confront groups of men.

* * *

The chief force that holds a building together is the cohesive power that exists in the various things out of which it is constructed. It is true that a nail holds two boards together, and thus is a factor in sustaining the building, but the force that causes the atoms of each board to hold to each other is a far greater sustaining force. Just as cohesiveness in the various materials that constitute a building is the greatest force holding the building together, so the individual functioning properly as an individual is the greatest asset of society. Since proper functioning on the part of the individual is the

chief sustaining force of society, it is one of the chief joint tasks of society to afford each individual an opportunity to get the best results out of himself.

The people of Asia constitute an overwhelming majority of the earth's population, but most of her groups have failed to attain collective efficiency. The Asiatics on the whole have not regarded it as a joint task to enable the individual to get the very best results out of himself. Professor Painter says: "The individual there counts for nothing. A despotic external authority controls his destiny. Education does not aim to develop a perfect man or woman, but to prepare its subjects for their place in the established order of things. It does not aim to beautify the stone, but to fit it for its place in the wall."

It is the duty of a group to perpetuate and augment itself. This can only be done where health is

safeguarded and where the birth rate exceeds the death rate. Whenever and wherever the people of a group are dying faster than new members are being born, and full attention is not being given the matter, a joint task is being neglected. If there is inability to assemble the potential forces of the group behind this task, if the efforts in this direction are feeble and abortive, there is an absence of collective efficiency at this point.

Nature has never assembled a group of men but that she expended great energy, accumulated a vast amount of special experience and concentrated special talents in that group. It constitutes a great loss to humanity for a group to disappear utterly. The American Indian had some very noble qualities—qualities needed in a large measure by the whole human family. It was a joint task facing the Indians to augment and perpetuate their great life, but they lacked collective efficiency. They had no health department in their civic life, and thus they have slowly passed away. The French have noted their declining birth rate, and their statesmen have accepted it as a duty to change this condition. They regard it as a solemn obligation, involving the very existence of the nation to take such steps as will insure the perpetuity of the French nation.

The world has not gone forward by the simultaneous breaking forth of light everywhere. Light has come first to one, then to a few. Whenever in any group a few have seen the light, it is their duty to band themselves together to see that the masses likewise have the light. And when an exceptional character appears in the race, it is a racial duty to see to it that what he works out is scattered as an inheritance to all the people. For example, if

nature produces a Roosevelt, it becomes a racial duty to convey this product whole to every bosom, that all may be drawn to his level. Wherever there is no handing over to the many the advancement attained by individuals, there is the neglect of a joint task.

History furnishes full proof of the fact that nature has a way of blessing races by the gift of exceptional characters after long intervals. Such men have in them the capacity to serve far beyond the period of their own lives. But nature's gifts are largely wasted whenever there is not the efficiency in a group to hand over to succeeding generations the outpouring of the great souls sent by nature into their midst.

Not all the exceptional characters that have appeared in the world are known to history. There have been great men, now forgotten, who would today be potent factors in the lives of men of the groups in which they appeared if those groups had but possessed the efficiency to spread their worth abroad, and to transmit it to the next generation. Those groups that have not the spiritual capacity for giving proper emphasis on a wide scale to true worth, fail in a very important joint task.

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In the assembling of people to live together, there is often a collecting of moral weaklings. These

weaklings attract the attention of those who are willing to fatten off of them by pandering to their weaknesses and developing them. When these social blood-suckers are allowed to ply their trades without protest from the more thoughtful and righteous element, it is a sign that there is no collective efficiency being displayed touching this matter. A social group sitting still while anti-social forces corrupt its life may be likened unto a browsing animal that continues to eat while poisonous parasites burrow in its flesh. It is a joint task of every group to care for its own weak ones.

A moral weakling should not be left to become just whatever he or she wills. In some degree, whether great or small, the weakness of every individual affects the welfare of all. This is clearly illustrated by the coming of the world war, which destroyed millions of lives, wrecked more millions of human bodies, wasted billions of dollars, and upset many of the great governments of the world. The match that started this greatest of all conflagrations was lighted by one individual with perverted views of life.

A nation that suffers bandits to roam over its realm at will, robbing the people of their earnings, is no more to be respected than that group that does not bestir itself when spiritual bandits are at work perverting the morals of the masses, pander-

ing to their weakness for the sake of personal gain.

* * *

The care of deserted or neglected children found to be under improper influences, and those deprived of parental care by death, is a joint task.

If children thus situated are neglected and allowed to grow up out of step with the rest of the population, they will prove to be a retarding element. Orphan asylums and institutions for the care of the neglected young are among the most important of all civic influences, and their maintenance is a duty lying at the door of all. Where there is collective efficiency this task is receiving due attention. Where it is neglected it is both a sign and a cause of improper functioning. It is a sign that the vision as to joint tasks is surely dimmed. Neglected children when mature will, by their backward ways, so retard the movements of the group as to cause it to have social epilepsy or social paralysis.

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The care of those who would otherwise suffer and be in want is a joint task. One of the greatest needs of a group is a spirit of kindness—fraternity. This does not exist, cannot exist, where there is indifference to suffering. Neglected suffering causes hearts to become hardened, and groups of men with hardened hearts cannot develop that de-

gree of sociability necessary to harmonious action. The neglect of those in want is a certain sign of the absence of those finer sentiments of the heart so essential to the possession of collective efficiency.

* * *

In order for a group to do things in proportion to what is expected of it, it must have a proper degree of unity and cohesion. When unduly divided, a group cannot measure up to just expectations. From time to time groups will be subjected to strains that tend in the direction of harmful divisions, and cohesion is needed to enable them to stand these strains. Since unity and cohesion are needs of a group, their proper maintenance is a joint task.

Abraham Lincoln conceived it to be a collective task to preserve the unity of the United States. As the representative of the collective will of the nation he placed the duty of maintaining cohesion above every other civic duty. He summoned the American people to the task of preventing the falling to pieces of the great social fabric that had been created. It was a blessing for mankind that the people recognized the problem of maintaining cohesion as a joint task confronting them.

* * *

How is a group being led, by its highest intelligence, or by its weaker element? Whenever in a

group that which is weakest gets into control, evil results in the long run are certain to follow. It is a joint task confronting a group to put its best foot forward. The presence of collective efficiency makes sure the leadership of the greater intelligence. When in a group the weak are leading the strong it is a sign of the absence of collective efficiency.

In a group characterized by collective efficiency, ways are worked out to enable the most efficient leader to be in the lead. England reserves the throne for the royal family, and preserves it for its unifying influence in the empire; but as nature does not always give the superior brain to the reigning member of the royal family, the English people have evolved the post of premier, which can only be held by a man who demonstrates the capacity to win out over the conflicting opinions and ambitions of all other statesmen. Over and over again he is put to the test. In this way leadership is not allowed to remain in weak hands by default. Since all in a group are affected in some way or another by the leadership of that group, it is a joint task to see that the best possible leadership is obtained.

* * *

No small body of men can plan and act wisely for a large group of men without general aid. Though

occupying the seats of power, those in charge of affairs must have assistance from the public in general. They must know what the public is thinking. The public must respond to the steps that are taken. It is a joint task for a group to get its consensus of opinion up to those in charge of affairs, so as to enable those in authority to note the effect of things that are done. When the people of a group have collective efficiency they let those directing affairs know what is thought of their course, and thus render the aid that must come from the public to insure successful government. In other words, collective efficiency enables groups to keep step with governments, and governments to keep step with the people.

The president of the United States is greatly aided by the people in the performance of his duties. Free speech permits each editor to give his views pertaining to questions that arise, and the editors feel that it is their duty to comment upon happenings that have a bearing upon the general welfare. In addition to daily newspapers there are weekly periodicals and monthly and quarterly magazines that lend the aid of their judgment. There are also organizations that give consideration to civic questions. These various agencies enable a president and those who make the laws to get the benefit of the collective mind. In this way

the government can be conducted in harmony with the mind of the people. This is not possible where the people do not have proper agencies of enlightenment.

* * *

At times men who are inefficient or otherwise unfit for leadership get control of affairs in a group. For the sake of the group, changes should be made in the leadership. **Here is a joint task for members of a group, the deposing of unworthy leadership.** While changes should be made, they should be made in such a way as not to do violence to the larger needs of the group. When a group possesses collective efficiency, it will remove the faulty leadership, but will do so in a way not to leave serious harm behind. Countries in which armed revolutions are needed to remove undesirable leaders are lacking in collective efficiency.

Nothing short of the sense of joint responsibility will insure the removal of incompetent or unsatisfactory leadership, as all leadership is able to make effective personal appeals to a number. Those personally favored by the leadership will be slow to see its defects and are likely to unite to prevent its overthrow. Unless there is a sense of joint responsibility there will not be the incentive for the co-operation necessary for bringing about the needed change of leadership. There are groups in which

leaders that are notoriously incompetent remain in the lead for long periods of time. This is the plainest sort of advertisement of the lack of collective efficiency.

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It is out of devotion to their joint tasks that groups get the highest type of leadership. Joint tasks appeal to men of unselfish spirits. Their leadership in matters of general interest brings them into public view and causes them to be available as leaders. Whenever groups give no serious attention to their joint tasks, the road to general leadership is left open to those who have risen to prominence by success obtained in looking after their own personal interests, perhaps in a very selfish way. It is thus that groups that give but little attention to joint tasks ultimately find themselves in the clutches of a selfish leadership. When the leadership of a group is selfish, it is indeed hard to summon the people to co-operate. They are afraid to venture forth, even as rats are afraid to go forth when they know that cats are around awaiting opportunities to devour them.

N. S. Shaler says: "In our own Aryan race, as well as in the Semitic, there is an element of confidence of man in his fellows that leads to the association of endeavor in business." Since confidence lies at the very foundation of joint action, it is a

joint task to maintain it. As it concerns all, it is the business of all to keep the altar fires of faith burning in all bosoms. Wherever distrust walks boldly about in the midst of a people, paralyzing their faith in themselves, it is certain that that joint task, the elimination of distrust, is being neglected.

Where leadership is selfish, people will not hesitate to seek leadership in other groups. Between an alien leadership that is just, and a domestic leadership that is selfish and unjust, the people are sorely tempted to fly to the arms of the aliens for relief. It is thus that selfish leadership often paves the way for foreign control.

The development of an unselfish leadership is a joint task of the very highest importance.

* * *

Every group needs the hearty good-will of every other group. Here is a joint task for a group—the winning and the holding of the good-will of other groups. A group should not allow its relations toward another group to be subject to the undirected drift of things, to chance happenings. Steps should be taken to keep in the forefront those things that make for respect and good-will. But this should not be the task of one man. Being a need of the group, the group should foster the work. Races that possess collective efficiency have

ambassadors that are sustained by those in whose interest they labor. Where there is no collective efficiency, there will be no support of an ambassador.

Often groups have allowed their relations toward other groups to drift, and direful consequences have ensued as a result. A group owes it to itself to keep its better self and its higher purpose before its neighboring groups. And this is a task in which the whole group should share. The ambassador should be appreciated and sustained by the actions of those whom he represents. But the guidance of relationship is never effectively carried out where there is not a realization both that guidance is needed and that the task is a joint one.

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A vital need of a group to insure its efficiency is the love of its members for it. To secure and hold the love of a member, he should be given cause to feel that the strong arm of the group is a protection to him. Whenever a group fails to extend this protection, devotion to that group wanes. It is not conducive to efficiency for the members of a group to have the feeling that their membership in the group is a liability instead of an asset. Since the welfare of a group is so greatly dependent upon the love of its members, it is a joint task to see to it

that a message of love, of justice, of mercy, of kindness is ever present in the heart of every member of the group, whether he be of high or low estate.

* * *

The human intellect operates according to fixed laws. Certain things beget disgust, or contempt, or pity. The intellect insists that deeds shall correspond with opportunities. A man who has had millions of dollars and has wasted them until he is a pauper, excites disgust in the minds of those who know him. Likewise it is hard for the members of one group to have adequate respect for the members of another group that is not measuring up to just expectations. It is one of the joint tasks of a group to achieve such results that the full respect of all other groups is assured. Collective efficiency is required to attain this result.

Collective efficiency brings a respect that can come in no other way.

One of the leading Protestant laymen of the United States approached an eminent Catholic prelate with a view to finding out whether there was any basis of co-operation between the Catholics and the Protestants. The prelate answered by holding up a tightly clenched fist and a hand with the fingers sprawling. He gave the layman to understand that the Catholics did not regard the

Protestants as being in a class with themselves,

since the former were united as a fist, while the latter were like the hand with the sprawling fingers.

If there are groups of men anywhere in the world that are trying and expecting to win the full respect of mankind by the individual route, who are disappointed when they encounter a lurking sneer in the face of some notable achievement, let them but glance over the various realms of nature and they will find that the highest meed of praise in every sphere is won only by those groups that best perform joint tasks.

Of all the types of nests made by birds, the most marvelous are those of the weaver birds of Africa, and they are birds that co-operate. Among the animals the following tribute has been paid to the beaver, who is a co-operator, by Mr. Wm. T. Hornaday, Director of the New York Zoological Park: "In domestic economy the beaver is the most intelligent of all living mammals. His inherited knowledge, his original thought, his reasoning power and his engineering and mechanical skill in constructive works are marvelous and beyond compare. In his manifold industrial activities there is no other mammal that is even a good second to him."

The superiority of collective achievements over those representing individual prowess is seen in the difference in the treatment accorded by the

American people to Marshal Foch, a Frenchman, and that accorded Sergeant York, an American. Sergeant York slew more of the enemy in the world war than any other American soldier, according to the records of the Allies. It is not a matter of record that General Foch, a Frenchman, slew one enemy. Yet the demonstration by the American people in honor of the Frenchman, Foch, who did not kill one enemy, far overshadowed that in honor of the American, York, who killed the most. Sergeant York's deed was that of an individual. General Foch displayed genius in handling the collective strength of the Allies, and was the executive force that enabled them to manifest collective efficiency.

During the world war China entered the struggle on the side of the Allies. She had a population more numerous than the combined population of England, France, Italy, Belgium and the United States; and she had within her borders an abundance of the things needed for the successful prosecution of the war. At the Versailles peace conference China felt herself ignored, and refused to sign the treaty that was formulated, whereas the United States was treated with great deference. The United States had manifested collective efficiency, whereas China had not. The Chinese were unable to amass their resources, whereas the

people of the United States so met their tasks as to thrill the world with respect.

How that respect came to the United States because of the results that sprang from collective efficiency is indicated by the following comment from General Foch, who was in supreme command of all the armies of the Allies:

"In numbers: Eighteen months after the declaration of war by the United States on Germany, the American army had passed from effectives of 9,500 officers and 125,000 men, to 180,000 officers and 3,500,000 men.

"Effort of organization: If, in the month of March, 1918, you had in France but six divisions, six months later you had 41, of which 31 engaged in battle.

"Effort in instruction: In order to have officers, noncommissioned officers, and men rapidly trained, you multiplied in America as in France, your schools and camps, which became centers of prodigious activity.

"In order to arm you and camp you, the American manufacturers worked without respite and supplied all your needs.

"Admirable efforts also in transportation. You swept away every obstacle which interfered with bringing your units from the centers of instruction to the ports of embarkation.

"In France you improved the port of debarkation, created new installations, increased the traffic of the railroad system by work of all kinds, and multiplied your store-houses and hospitals.

"Your shipyards were organized for intensive production in such a way that when the war ended you utilized for your ocean transportation almost 4,000,000 of marine tonnage, instead of 94,000 available at the beginning of the war.

"And meanwhile your splendid war fleet, thanks to its vigilance and its fine military qualities, protected with an efficiency to which I am happy to pay tribute here, the transportation of your troops and material.

"A prodigious effort on the part of your entire nation's intelligence, will power and energy. A prodigious effort which has filled your associates with admiration and gratitude, and confounded your enemy."

Suppose, on the contrary, the United States had been unable to amass her resources, unable to throw her strength behind her desires; suppose the cause of the Allies had failed merely because the American people were not efficient enough to utilize the resources of the nation—suppose this to have been the case, what power, earthly or divine, could have kept the people of the world from having a contempt for this country? And if the coun-

try as a whole had contempt visited upon it, every American abroad would have drawn his dividend of contempt. Men simply cannot be lacking in collective efficiency and enjoy the full respect of others.

But collective efficiency on the part of groups of men wins respect even where the size of achievements is not involved. The Swiss, the Dutch and the Belgians are small nations, but they conduct their respective affairs in such an orderly manner, they so adequately meet their civic responsibilities, that they command the utmost respect of the world's greatest powers. It was the respect that the world had for Belgium that helped to cement the opposition to Germany, a country that showed disrespect to Belgium.

Nature has given to all groups of men individuals of brilliant parts. Some of these individuals have very distressful assignments, and are located in groups that stand sadly in need of many vital elements. Brilliant individuals may decide to let their fellows welter in their trouble and seek a way to the stars by themselves. Let all such know that there is a glory that cannot come to one apart from the glory of the group as a background.

CHAPTER III

THE CURSE OF THE INEFFICIENCY OF GROUPS

Not only is it true that the highest success comes only to the groups that manifest collective efficiency, but serious disadvantages exist wherever it is absent. Let us go first to Nature for instruction in this matter. She never fails to proclaim the full truth to all who listen carefully and reverently to her voice. Listen to her interesting story of the experiences of three kinds of bees—the *Apis*, the *Anthophora* and the *Osmia*.

The *Apis* practices co-operation and develops collective efficiency; the *Anthophora* and the *Osmia* prefer to live each to itself. Notice, now, the difference in the status of these bees: In search of a safe place for her young, the *Anthophora* chooses a home under the ground, which she reaches by going through a gallery leading thereto. She flits from flower to flower, being thoroughly industrious. From the nectar of the flowers she makes honey, which she stores away in the nest which she has constructed for her young in her underground home. There is another insect known as the *Sitaris* that seems to have no mission in the world except

to harass this solitary bee. The *Sitaris* lives for but two days only after maturity, but within that period of time lays about two thousand eggs just inside the mouth of the gallery through which the *Anthophora* passes to her nest. The grub of the *Sitaris* when first hatched can live for seven months without food of any sort. As the *Anthophora* leaves the mouth of the gallery, going forth in quest of honey for her coming brood, the *Sitaris* nimbly leaps upon her and clings tightly to a hair on her body, going with her wherever she goes, holding on as she forces her way into and out of the mouths and stems of the flowers from which she takes her food. The *Sitaris* thus clings until the instant when the *Anthophora* drops her egg upon the honey, which she has placed in a cell for her grub when it hatches. As the egg drops upon the honey, the *Sitaris* drops upon the egg, and, when the mother has sealed the cell and gone to other tasks, proceeds to rip open the egg and live off its juices. When the *Sitaris* has grown strong on the egg of the *Anthophora* it next proceeds to devour the honey that was intended for the egg when it hatched.

The story of the *Osmia's* efforts to provide for its young has a no less tragic end. The *Osmia* chooses to build her nest on the side of a sloping hill, and does her work with the skill of an expert

mason. The Anthrax Fly, scouting through the air, spies the nest upon the hillsides, sweeps down upon it, quickly drops its egg and flies on. The sun hatches the egg, and the tiny larva wanders over the surface of the nest until it finds a small opening through which it worms its way into the nest to the spot where the grub of the Osmia has woven itself a silken sheath and has gone to sleep to await transformation into a bee. But instead of its expected resurrection it is doomed to die a slow death. The larva of the Anthrax when inside the nest develops a bowl-shaped mouth, which it applies to the skin of the larva of the bee, now in a torpid state. After devouring the larva of the bee, the larva of the Anthrax Fly undergoes a wonderful transformation and develops tools which enable it to hew its way out, and when ready to go forth it undergoes another wonderful transformation.

The Osmia has still another foe, the Stelis, which

watches her operations in storing food for her offspring, yet to be produced. Before the storing of the food is completed the Stelis lays her egg toward the bottom, and when it is completed the Osmia lays her egg at the top. The larva of the Stelis hatches first and proceeds to eat the food provided by the Osmia for her larva. The Osmia's larva, hatching later than that of the Stelis, eats the food supply from the top downward. When the two larvæ meet

the Stelis is the older and stronger, and kills and eats the Osmia, taking from one to two days to complete the eating of her victim.

Having seen the dangers to which the eggs and grubs of the solitary bees are exposed, we turn now to the home of the social bee—*Apis*: As she lives and works in full partnership with other bees, she is in a position to make better provisions for the safety and care of her young. No *Sitaris* enters the hive to leave behind a ravenous devourer of her eggs. No larva of the Anthrax Fly makes its way in to suck the life from her offspring while asleep awaiting transformation. By virtue of her partnership with other bees of her kind, the *Apis* has a sentinel that guards the door of her home, allowing no stranger of any sort to enter without a bitter fight. Moreover, nurses are provided that give constant attention to eggs and to the bees newly hatched.

As we look from the tragic depths in which the larva of the solitary bee is meeting its untimely death at the hands of a foe nourished by food prepared by the doomed one's mother, up to the great heights attained by the social bee, it is difficult to conceive how nature could preach a more wonderful sermon concerning the importance of the capacity for co-operation. Let all get this lesson who will. The races or groups of men that do not de-

velop the traits that make for co-operative life must pay the penalty—must suffer the most bitter tragedies. We shall now see how this comes to pass in the case of groups of people.

Nature has so distributed her gifts that every part of the world contains something that is of value to people who live in other parts. Thus, people in other parts of the world feel the need of the hemp of the Philippine Islands, the oil of Mexico, the ivory and diamonds of Africa, and the tea of China. It is a moral duty of every group so to handle its resources as to benefit itself, and at the same time to render service to the rest of mankind. The inefficiency that causes a failure to do this manifests itself in many ways. The group unable to avail itself of its material resources is often likewise unable to maintain law and order, or to conduct a progressive civilization. This weakness invites aggression even as sores are a standing invitation to flies.

When one race moves in to administer affairs which another race feels should be under its jurisdiction, there is an inevitable clash of spirits between the two. Moreover, much of the discord among the nations of the earth is over the question as to who shall have priority in the administration of affairs in groups that lack the efficiency to manage their own affairs. When a group can administer

its own affairs, all the nations feel that they can have equal treatment, but when an alien power administers affairs, it is feared that other nations will not receive equal treatment with the administrator. Thus the failure on the part of a group to manifest collective efficiency causes conditions to exist that are the sources of serious discord among the great nations of the earth.

When at the close of the world war many groups that had been held in subjection were set free, there was no powerful voice lifted in behalf of Africa. On the contrary, it was insisted that there should be, on the part of Europe, no withdrawal from Africa on the ground that this would but leave the continent free for the inroads of the brown race from Asia. The weakness of Africa, then, lays the basis for the argument against her release.

China has vast resources in men and materials, but seems unable to assemble them behind her problems. This weakness has invited the attention of the Japanese, and this attention on her part has excited the interest of the United States, which regards the peace of the world as being threatened by the resources which Japan could extract from China. Thus the weakness of China is drawing Japan and the United States face to face in a way that has in it the possibilities of great harm.

How the lack of collective efficiency menaces the

peace of the world is illustrated by the following editorial comment of a newspaper concerning China:

"Potentially the strongest nation in the world today, China is in reality the weakest, and her weakness has been, and still is, the greatest menace to peace in the far east. Whereas, her strength should now be the most potent factor in preserving the peace of the Orient, it is her impotency that is the biggest obstacle to the success of the Washington conference, called as much for the settlement of far eastern questions as for securing a limitation of the armed strength of the world."

According to Dr. Arthur Judson Brown, it was the weakness of the Koreans that forced the Japanese to take control of their country, a thing which is now bitterly resented by the Koreans. Dr.

Brown says of the Japanese: "They were forced to occupy Korea to prevent a Russian occupation, which would have menaced their own independence as a nation. They are struggling with their burden against heavy odds, with limited financial resources, and against the dislike and opposition of Koreans, Russians, Chinese, and most of the foreigners in the Far East."

At the time of the Battle of Manila Bay the Filipinos had not manifested collective efficiency and were regarded as lacking in elements indispensable

for such a showing. Because of this weakness the people of the United States took over the political control of the island, thus temporarily obscuring the ideals of the nation. The country that had proudly stood out for the doctrine that "governments derive their just powers from the consent of the governed," felt impelled to take a course that seemed to be a contradiction of that doctrine. It was argued that the weakness of the Filipinos forced this attitude upon the nation, as their abandonment would have resulted, it was feared, in their being seized by stronger powers to foster selfish ends. The absence of collective efficiency in the Filipinos thus caused the United States to be quoted as against its own ideals during the time taken by the Filipinos to develop the full power to stand alone.

In the State of Georgia there is a religious organization that has several hundred thousand members. Among this number there are many who are rated as wealthy, many who have been well educated, and some who are very eloquent in speech. This organization established a reformatory to care for juvenile delinquents that developed in the group served by it. Here was a collective task, the successful handling of which would have been a display of collective efficiency. A committee appointed by this organization to make inquiry as

to the status of the undertakings fostered by it reported "that the Reformatory had been ordered closed by the welfare department of the state and that the conditions as found and reported by the welfare department were deplorable and little less than a common nuisance that ought to be abated at once both in the interest of health and good morals."

A certain city contained a group of people more than fifty thousand in number. They had among them many persons with splendid education and others that were successful in business and the various professions. They had many churches that were well attended. Within the limits of this city there was but one orphan asylum conducted by it in the interest of orphans found in this group. The secretary of the State Board of Charities visited this orphanage, and in the course of a letter thus described conditions there: "The woman (in charge of the orphanage) is sincere, honest, a hard worker, and is thoroughly in love with her work. She gets nothing but a bare living out of it. She has no means with which to carry on the work, neither has she organizing or executive ability to lay a good foundation for such a work. She has had at times as many as twenty-five little children, all orphans, in her care; but being without facilities, even as much as a comfortable house and the most essen-

tial furnishings, we were compelled to order her home closed and the children got rid of. She complied with our request and got rid of all but eleven waifs whom nobody claimed and whom nobody wanted

"You will remember, when we visited this home recently, that we were impressed with the horrible conditions. She did not even have a cooking stove or any facilities for heating the building. The window panes were out, the roof was leaking, the chimney was falling; there were no chairs, no table, nor enough furniture in the house to make it fit for human habitation; and yet her children were clean and seemed to be happy, and she herself was trusting the good * * * people to keep her going. Her children are bound to suffer from cold during the severe winter months. Such condition does not reflect on this good-hearted woman, but on the intelligent citizenship who would not tolerate such condition if they knew it, and I believe that your committee is the proper channel through which this matter might be brought to the attention of the public." In the same letter the secretary commented upon similar institutions conducted by another group. He said that this other group had "the largest number, the best supported, best equipped and most properly conducted charitable institutions in the State."

The difference between the single miserably conducted institution of the one group, and the successful many of the other, was not to be accounted for by alleging a lack of funds or intelligence on the part of the failing group. It was simply a case of failing to manifest collective efficiency.

It is the mission of the poet to interpret the deeper life of a people. Whatever the surface manifestations may be, it is his mission to penetrate into and reveal the heart of things. No poet of our day, perhaps, has had a wider hearing or a greater opportunity to gauge the spirit of our times than Mr. Rudyard Kipling. He says:

"It ain't the guns nor armament, nor funds that

they can pay,

But the close co-operation that makes them win the day.

It ain't the individuals, nor the army as a whole, But the everlastin' teamwork of every blooming soul."

The great outstanding figure of the world in the days when the world war reached its crisis was President Wilson of the United States. He was the leader of the nation that had the moral power and the material resources to end the terrific struggle. After the entrance of this country into the struggle, he became the moral leader of the dominant forces of the world, and to that extent was, for the

time being, the shaper of the destiny of the human race. A man who played an important part in causing Mr. Wilson to reach this responsible position was the late Mr. _____. It was he who had charge of the campaign of Mr. Wilson in his first contest for nomination as a candidate for the presidency. The success of that campaign paved the way for the future successes of Mr. Wilson. Mr. _____ was not made a member of Mr. Wilson's cabinet, and failed of any important share of the glory that later came to the man whom he had so signally helped to put forward. Why?

These are said to be Mr. Wilson's words accounting for his failure to put Mr. _____ in his cabinet: "I have not seriously considered the claims of Mr. _____ for a cabinet post * * * Mr. _____ is a man of fine intellect, but he is never satisfied unless he is playing the stellar role, and I am afraid he cannot work in harness with other men, and I should never get any real teamwork from him."

Does the great God of the universe have the same sort of mind with reference to races? A race of men may be noted for mental ability, kindness of heart, and martial courage of a high order, but if its internal condition shows that it lacks the capability for teamwork, it will not be summoned to the council table of the great powers of the earth. If

this is the law of the universe, fruitless indeed will be the efforts of a race to secure full recognition in any way other than that of developing the capability for co-operation.

In whatever direction we turn we find evils growing out of the lack of the possession of collective efficiency. Prof. Shailer Matthews says: "The degeneration of the social nature that arises from the neglect of social duties unfitts a man for, or participation in, the enjoyment of the ideal life. Selfishness—that is, an over-developed individualism—must, according to the laws of nature, result in abnormality and consequent suffering."

Does a race aspire to occupy the highest ranks? Does it wish to escape the burdens and heartaches that are the accompaniments of a low estate? Does it covet the respect of all mankind? Does it wish to enjoy the highest blessings that earth affords? Does it desire to be able to respect itself in the inner recesses of its soul? Then let it remember how exalted is the goal of collective efficiency. Let it gird its loins with a grave determination to pay to the utmost farthing the price of reaching it.

CHAPTER IV

NATURE'S TWO CLASSES

What is it in the spirit of a man that keeps him from being co-operative, and what is it in the spirits of men that causes them to lack efficiency as groups? Let us face the grim fact that it is natural for some things to be divisive and for others to be co-operative. As to why nature makes such a division it is not the mission of this work to point out. But it is highly important that we should know—and know thoroughly—that when we are dealing with individuals with separative tendencies we are dealing with the forces of nature.

Let us note the very plain manner in which nature has divided things into two classes in all her realms.

Force is of two kinds, centrifugal and centripetal, the former driving a revolving body from the center, and the latter drawing it towards the center.

* * * *

Mineral matter, plants, insects, lower animals and human beings may be divided into two categories—the individualistic and the co-operative. Atoms composing a gaseous substance are indi-

vidualistic in tendency, each seeking to get away from its neighbor and being held in proximity to its neighbor only in proportion to the nearness of the outside pressure.

Nitrogen is an element needed by all plants to make protoplasm, but it is a poor co-operator. It is noted for its slight tendency to combine with other elements. Though needed by the plants, it cannot be taken by them in a pure state from either soil, water or air. On the roots of certain plants there are found little swellings which contain bacteria, and these alone, of all the plants, are able to take the free nitrogen from the air. And then they must make it over into a form that can be used by the roots.

On the other hand, hydrogen is an element that affiliates with other elements with great readiness. It is a spontaneous co-operator. It is its nature to leap into combination with other elements.

The atoms constituting steel are co-operative in tendency, clinging to each other tenaciously, and separating only as the result of outside pressure applied with drastic force.

* * *

The Venus Fly-trap is a plant whose blades have

two halves that close together and catch flies that chance to light on the sensitive hairs of the blades.

On the other hand, there are flowers that co-

operate with the bees, yielding to them pollen and receiving from them the service that enables them to put forth their blooms.

The Amoeba is a tiny animal of the sea which has a separative nature operating within its own being, causing it to divide into two equal parts as soon as it is grown, and causing each of the parts to do the same, on and on through life.

The sponge is made up of little animals of the sea that go together to live and to form a permanent colony, the members of which cling together after death.

* * *

Among the individualistic insects are to be found the flies, butterflies, grasshoppers, the solitary bee and the "Praying Mantis." The Mantis comes into conscious existence not only inclined not to co-operate with its immediate kin, but disposed from the beginning toward suspicion, and warring against its brothers and sisters. The female Mantis finally rounds out her career of anti-co-operation by eating her husband.

Some of the co-operative insects are ants, hornets, wasps and social bees. The social bee manifests in a high degree the co-operative bent.

* * *

Among the birds the eagle is individualistic.

The African weaver birds are co-operative. As many as 320 nests have been found joined together.

The mole and the fox are individualistic animals.

The wolf and the beaver are animals that have the co-operative bent, it being more pronounced in the beaver than in the wolf, the latter confining its co-operation to searching and fighting for food.

* * *

All races of men have some measure of the co-operative bent and are to be divided into individualistic or co-operative groups in proportion as individualism or co-operation predominates. Therefore, in all individualistic human groups there will be a measure of co-operation, and in all co-operative groups a measure of individualism.

Out of the groups in which the co-operative spirit is predominant, we get the great governments of the world. The groups in which the co-operative spirit is weak constitute what are termed backward races.

Here we have two chains—the individualistic and the co-operative. We have in the individualistic chain centrifugal force, gas, amoebae, flies, butterflies, grasshoppers, solitary bees, moles, and the feebly co-operating groups of men. In the co-operative chain we have centripetal force, steel, sponges, ants, hornets, wasps, social bees, wolves, beavers, and the groups of men with a well developed faculty for co-operation.

CHAPTER V

INDIVIDUALISM

What is it in the nature of a spirit that causes it to be a separator, a divider, a failure as a co-operator? What is it in the spirit of a man that gives him a hazy view of every relationship of civic life? It is individualism; and we shall now unfold its workings in the individual and in the group.

To get a clear conception of the viewpoint of the individualist as compared with that of the co-operator, we cite the respective courses followed by the white corpuscles of blood and the tubercular germ in the human body. The white corpuscle seeks to take care of its own interests but is careful not to do so at the expense of the body. While it eats, it eats nothing that impairs the efficiency of the body. On the other hand, the tubercular germ establishes itself in vital tissue and proceeds to multiply and eat, utterly unmindful of the fact that it is pursuing a course that must destroy the body. "Am I not in the world for the purpose of satisfying my own desires?" is the question which the tubercular germ and the individualist answer in the affirmative when they act according to the law of their natures.

According to the natural viewpoint of the individualist, he is the center of the universe. Every question that arises with reference to the relation that he is to sustain toward anything else is answered with reference to its effect upon his desires.

The individualist is so sure that his tubercular viewpoint of life is right that to him an altruist is either a rank fool, or some one merely posing as having an interest in society superior to his interest in himself.

To the individualist the presence of his fellows is just that much of an opportunity to appropriate in one way or another whatever pleases him. There are, of course, limitations beyond which the individualist will not go, but as far as he does go his avowed aim is not to benefit society but himself. He looks upon the less informed and weaker members of his group as legitimate prey, placed in his reach to exploit. Therefore, one of the first tasks of the individualist is to kill off the altruist. The fool, as he calls him, is in his way. It is thus that the life of an altruist, of a true co-operator is a hard one in the midst of an individualistic group.

A person who is an individualist by nature does not, cannot view a trust as being something sacred, but regards it as something offering him a golden opportunity for self aggrandizement that must not be overlooked. He reasons thus: Is it not

one's first business to look out for his own interests? If people are so unwise as to put him in a position to wrong them to his own advantage, must he act a fool and let the advantage slip?

When an individualist betrays a sacred trust he is dethroned if he is surrounded by people having the true co-operative nature. But when the betrayal is made in a group predominantly individualistic, his fellow-individualists are inclined to worship him as a shrewd one who did the logical thing. For, "Is it not a fool who will let a chance for self aggrandizement pass because of a scruple?" is the feeling of the individualists that pass judgment on the course of the betrayers.

Personal success alienates the individualist from the group. When in the ranks, he exhibits enough of the co-operative spirit to win the degree of co-operation which he needs; but when the day of success comes his heart hardens toward the people who gave it to him. In this way groups characterized by individualism are constantly losing the services of those whom they elevate to higher realms.

Under individualism, through the elevation of personal interests above the general welfare, there comes a needless duplication of organizations.

Elect an individualist to an office, and he grows

to regard it as his personal possession. He loses sight of the fact that the office belongs to the people and is only held in trust by him for a stated time. When the favor of the people changes and the office is given to another, the individualist resents what he regards as an effort to relegate him to the rear. He regards his own personal standing as a matter of greater consequence than the welfare of the organization and proceeds to disrupt it in order that he may have a place in which to continue to shine.

The persons in the organization who have the individualistic bent will consider that a wrong was done when the office was taken away and given to another. Having the individualistic outlook, they will see matters in this light and will join with the disrupter. It is thus that individualism causes a needless duplication of organizations.

Not only will an individualist tear asunder an organization rather than suffer himself to be put out of office, but he will also disrupt an organization with the hope of getting some office which he conceived to be out of his reach in the original organization. Individualism, which, by its very nature divides, subdivides and keeps divided that which should be united, at this point gets in some of its most deadly blows, serving to prevent the development of collective efficiency. The findings of

biology on this subject are thus stated by Professor Patten, the biologist: "No animal of this kind ever attained a high grade of organic efficiency, no doubt because of the very multiplicity of parts doing essentially the same things, and because one part either does not, or is unable efficiently to serve the other." The presence of numerous, needless organizations is a certain sign of the presence of rank individualism.

Not only does the individualist divide organizations so that he may shine more effectively, but he will, if possible, prevent the blending of organizations, if he thinks that in the blended organization he will not shine as effectively as he did before the blend. While individualism can, and often does, operate to produce unnecessary divisions, at times it operates in the opposite direction. Sometimes, for the sake of more efficient administration, there should be a division of work and responsibility. But when a division would not cripple efficiency but greatly contribute thereto, an individualist at the head of an organization too ponderous for the best results, objects to the division because of a feeling that it would reduce his personal prestige.

Individualism causes institutions designed for the public good to be converted into agencies for serving personal ends, primarily.

Conventions, associations, fraternal organiza-

tions, churches, and other like institutions, are designed for public welfare. In a group where individualism is the predominating characteristic, men will arise to power in these organizations, and will cause them to contribute mainly to the personal welfare of individuals. This will be done not only to the extent of the splendid rewards that ought to come to individuals for exceptional services, but far beyond what reasonably should be expected.

We cite an example of the point here made. The bishopric is an institution created for the common good, but it can be converted into an agency for the enrichment of the holders of the office, and this is exactly what would happen in a group built up along individualistic lines and with the individualistic outlook on life. Well, a certain man was elevated to the bishopric and was paid a very respectable salary for his services. Because of his long years of service a testimonial was arranged in his honor, and a purse of several thousand dollars was given him as a present. After that the matter was made an annual affair and the following newspaper comment was made concerning it: "The reception has become an annual fete which takes from it the spirit of a testimonial and substitutes therefor a fever of graft and greed."

The ballot is an instrument of co-operation. It

does not belong to the individual but to the social body. It is merely placed in the individual's hands as a means of recording his opinion as to what is best for the social body. But the individualist will regard the ballot as his personal property to be disposed of for his personal profit just as he would dispose of any other item of property which he considered his own. This fact accounts for the ease with which individualists can be corrupted in elections.

A newspaper is a social institution. It exists as a result of the co-operation of the publisher and the reader. Each is under obligations to the other. But when an individualist comes into possession of a newspaper, he looks upon it as a means for personal gain. He does not view the paper as something that should primarily serve the interests of the public, but as something designed to increase his personal fortune. Not the news that helps society, but that which increases sales and adds to profits is what is furnished.

When an individualist is a publisher, since his mind runs in the individualistic channel, he will think that he is conducting an ideal publication in giving prominence to noted individuals, without regard to their services to the public. A co-operator honors individuals in proportion as they serve the public. The individualists honor individuals for

their own sake, hence the attitude of the individualist who is a publisher.

A publication in individualistic hands will seek success regardless of the effect on the public welfare of the methods employed. The late Dr. Lyman Abbott thus attacks the journalism that is selfish in character: "Teach this American people to read, and all will go well with it." Well, we do read, we do write. And what is it that we read and write? Take an instance: A horrible murderer was discovered and the headless trunk was found floating in the river. One of our modern journals made a picture of the place and a picture of the crowd looking on, and a picture of the trunk, with all the marks to show where the head was taken off and what limbs were gone. Another journal interviewed one who had committed a horrible murder only a few months before, and had decapitated the victim and had carried the trunk off in one quarter and the head in another—interviewed him to get his expert judgment as a murderer on the question how this newer murder was committed; and the expert murderer was proud of the interview that had been accorded him. And this is what we are getting by the simple ability to discriminate what we read and write, without the moral ability to discriminate what we read and what we write. We have a little discrimination.

It is mostly apparent in our wives and our mothers. They will not have these journals in the house. So, out of respect for them, we do not subscribe for them; but as soon as we go out of the house, we buy them of the newsboys and read them on the trains. There ought to be such a public sentiment in America, and it ought to go forth from the Christian churches, that a man would count himself disgraced if there was seen in his hand some papers which I will not mention, because I do not care to advertise them. Can you not see whether we are going? Can you not see the tendency of this vile journalism? I do not say we shall reach the result (God grant that we do not!), but can you see what it means? First, we have yellow-covered stories that tell of all awful horrors. When there has been educated a constituency by that literature, and the boys and girls have grown to men and women, there grows up a press that elaborates with great exaggeration all suicides, murders, and horrible crimes. Now we are feeding on those. Do you know what comes next? When Rome was no longer satisfied with mimic shows of horror, she made real ones. When she was no longer sufficiently satisfied with the tragic stories, she made actual tragedies—flung over men to wild beasts in spectacular shows that she might rejoice in their agonies. That is the way in which we are

walking. You can not feed children on yellow-covered stories without raising men and women that want yellow newspapers; and you can not feed men and women on yellow newspapers without kindling a passion that will want tragedy in actual life, and will make it when it does not come itself."

The public school is a social agency wholly, but in the hands of individualists this viewpoint can be lost sight of entirely. An individualist as a teacher will regard his job as a place to make money for himself. He will be but little interested in what the school does for the community, but much concerned as to how much it helps him forward.

The individualistic viewpoint will be employed by individualists in making selection of teachers for public schools. The good of the school should be the controlling element in making choice of a teacher, but an individualist will allow his personal likes or dislikes for a candidate to influence his course. It is a triumph of individualism to allow the personal spleen of individuals to cause the removal of a teacher when the highest interests of the school and the public would be served by his being retained.

On the other hand, when pleased personally, one with the individualistic viewpoint will easily grow to regard the position of teacher as belonging to

the teacher. When a teacher's position is looked upon as belonging to the teacher and not to the public, the way is paved for retaining the teacher in the position even when the interests of the school or the public call for a change.

Moreover a public school planted in the midst of a group of individualists will be allowed by them to become essentially an individual enterprise. They will visit it but little, and will give but little thought and effort to its betterment. Those in immediate charge of the school will be left to do practically all that is to be done. Such schools will not and can not have the success that comes to schools located in the midst of groups whose members are not dwarfed by individualism.

The mission of the church is to promote the common good. In the hands of individualists it will be diverted from its true mission. The leader of the church is properly its servant, whose true function it is to minister and not to be ministered unto. When groups that are predominantly individualistic develop churches, they will be found to be more largely devoted to the enrichment of a leader than to the carrying forward of the real mission of the church.

On the other hand, individualism, working in the opposite direction causes too little to be done for the leaders of the churches. Individualistic

natures, being primarily concerned about what is coming to them in the way of satisfaction, fail to think of the muzzled ox that is treading out the grain. The ideal church is a church free from individualism in pastor and congregation, a church in which the pastor thinks first and most largely for the common good, and the congregation gives due care to his needs. Individualism prevents this nice balancing.

The mere presence of wealth in a group of individualists is of no great value to the group. Those who have it will have the egoistic outlook on life and will feel that the chief mission of the money in their possession is to minister to their personal needs. Money in the possession of a co-operator, even when held together, will be used in the ways to promote the common good.

Individualism operates to prevent proper verdicts at the polls upon issues affecting the public welfare. It is the purpose of elections to afford opportunities for expression of opinions with regard to policies to be pursued in the public interest. But when men are fundamentally egoistic, fundamentally inclined to measure all things from the personal viewpoint, they approach the matter of voting with their minds centered upon personal ends, either for themselves or for those whom they admire. Shrewd politicians discover the

groups that view matters from the personal angle and they capture this strength by doing personal things. When word can be passed around citing satisfactory personal rewards, questions touching the general welfare will be ignored in groups where individualism prevails. It may be that a candidate for office has allowed dens of vice to flourish, has winked at corruption, has been false to high ideals; yet this candidate will be able to hold the support of individualists, provided he can show a satisfactory record with regard to personal favors bestowed.

A national organization representing a certain group waged a notable nation-wide campaign in the interest of a matter affecting the general life of the group. The organization was sharply criticized by members of the group in whose interest the campaign was waged. The organization's representatives issued a statement to the effect that the criticism to which they were subjected would have been different if they had waged a campaign in favor of office-holding on the part of individuals of the group. If that charge is true it simply means that the organization in question is dealing with constituents built up along individualistic lines—constituents, who by their very nature lay greater store by the individual than by the group. According to Tennyson, this is contrary to the

workings of Nature, which he describes thus in his poem, 'In Memoriam':

"So careless of the type, she seems,
 So careless of the single life."

In all groups where individualism predominates there is a lack of adequate support of leaders from attacks born of jealousy. Leadership involves the possession of exceptional talents, and the possession of exceptional talents begets jealousies. Where men are exclusively engrossed with personal interests, they fail to help those afflicted by the handicaps born of a jealous spirit.

Behold then the fate of the man of exceptional strength in the midst of an individualistic group. His first battle is with the jealousies of those who themselves would like to sit in the seat of power.

Of course this contest goes on in all groups of men.

But, in groups where individualism prevails, the neutrals who constitute the overwhelming masses, and who could determine issues, often are so engrossed with their individual tasks as to leave the exceptional man to battle single-handed with those contending with him. In the co-operative groups where the units have acquired the habit of throwing themselves whole-heartedly and readily into the tasks of others, they go to the rescue of the exceptional character. In this way he has a better chance to survive than in the groups where individ-

ualism predominates, and where he is left alone to contend with those whose chief purpose is to prevent his acquisition of honor. The individualistic leaders in numbers equal to those developed in the co-operative groups; nor can such leaders as are developed devote as much time to constructive efforts as the leaders in co-operative groups, because more time must be devoted to defending themselves from attacks born of the spirit of jealousy. Much constructive and creative energy is allowed to go to waste while the man who could advance the cause of the group must battle for existence.

Individualism blights the spirit of reform by destroying it proper co-operation. An individualist stands ready to co-operate with the man who enjoys public favor, in order that he may fall heir to his reflected light. But a man enjoying public favor may also be a man holding the people to an erroneous course. Individualism therefore operates in a manner to foster the continuance of error by causing men to support a popular man though in the wrong.

The reformer's task is by its very nature an unpopular task. Where individualism prevails and units give primary consideration to their own welfare, they do not lend to the embryonic re-

formers the amount of co-operation necessary for the reform to get a proper footing. Therefore, where individualism prevails there is an abundance of abortive reform movements.

Power is a sacred trust committed to the care of the holder for the common good. When the individualist has power he is willing to use it for the selfish purpose of perpetuating himself in power.

An individualist aspiring for power is willing to resort to methods to gain his end that will work injury to the social body. As he regards himself as the center of all things, and all things as revolving around himself, it does not matter to him to what extent he upsets the social body; he is not concerned about the sort of opinion that a social body is creating by virtue of his activities. He will provoke any sort of crisis for his own good at the expense of the public good. What does he care for the opinion being formed of his group, so long as he is achieving that which pleases him? The battles of individualists for places of power are among the greatest retarding forces in the matter of developing collective efficiency. Individualism clashing with individualism has caused the wrecking of many groups.

When an individualist is in power he will allow his fears with regard to his own future to influence his choice of assistants. He will refuse to

engage the services of any able man who might develop strength enough to be his rival. The true co-operator will not give exclusive attention to his own welfare. Where the vital needs of the group are clearly at stake the true co-operator when in a position of authority will choose help according to the needs of the group, regardless of the effect of his selections on his own personal fortunes.

Individualism operates to prevent the development of a general leadership.

All groups, whether among animals or men, that are lacking in collective efficiency, are also deficient in general leadership. It is important to note how individualism prevents the coming of effective leadership, a thing so very necessary for the possession of collective efficiency. The members of a group of individualists come to know each other as individualists, come to know themselves as being inclined to look out for their respective interests at the expense of the interests of the group. Knowing this of themselves they will distrust each other thoroughly, will fail to give to any one of their number the measure of confidence that must accompany all effective leadership.

In the case of individualists this suspicion is a necessity, just as necessary as it is for the Praying Mantis to watch all of his brothers and sisters, every one of which is ready to devour him at the

first good opportunity. When individualists lay their suspicions aside because of some extraordinary influence and repose confidence in a fellow individualist, the recipient of this confidence will, sooner or later, betray this confidence.

Should there appear in an individualistic group one who is not an individualist, one who is earnestly seeking the good of all, the normal atmosphere of suspicion that envelops the group of individualists will wrap itself about him as well. When the members of a group are looking at things through the eyes of individualists, they will impute something sinister to him who is not an individualist, it matters not how worthy what he offers may be. The individualists will falsely teach the people to look for evil out of the heart of him who would do them good, and this cultivated, yet groundless suspicion will cling with great tenacity to those who are individualists by nature and are expecting all others to be likewise.

In every group of men afflicted with individualism look for these things—an absence of general leadership, a multitude of minor leaders warring among themselves, distrust of altruistic spirits, and a general complaint that there is an absence of confidence. But groups cursed with individualism can no more have the needed trust than the equator can carry a thick belt of snow.

Men are bound to draw lessons from experience, and when they see cause after cause go down because of the betrayal of sacred trusts begotten by the spirit of individualism, it is very natural that there should be a marked degree of suspicion. This suspicion will be found to embrace not only those that deserve it, but some who do not deserve it.

Again, anyone who deviates from the beaten path to pursue a course which he is thoroughly convinced will be for the good of the people, is very likely to have thrown over him the blanket of suspicion woven by a group in which individualism has so often manifested itself. Suspicion is the native air of a condition of individualism.

Under the reign of individualism, social agencies for opposing those things that endanger society are lacking, or are but feebly supported, thus allowing evils to multiply and become menacing.

We have seen that individualism operates to hamper the strong men in a group. It also has a baneful influence over the weaker units. In every group there are those who stand in need of co-operation. There are the children, the lame, the halt, the blind, the sick, the aged, and those morally defective—all needing assistance. Whenever this assistance fails to come, evil results to society follow. Individualism operates to prevent the carrying forward of matters of this kind in three ways.

In the first place, individualism prevents the development of a sufficient number of leaders interested in aiding those who need help. In the next place, individualism, gripping the hearts of the people, prevents a sufficient amount of co-operation from being extended to such leaders as do arise.

And in the third place, individualism operates to cause some who do take the lead in such matters to take advantage of the sentiment in favor of helping the needy and use that sentiment in the building up of their own private interests.

Nature has her suggestion with regard to the group that, because of individualism, has no way of taking care of its wastage. Both plants and animals have nitrogenous waste. The animals have a way of discharging their waste while the plants have not. The result is that animals are vigorous while the plants are all the while half asleep. And just as the failure to get rid of waste affects the life of plants, so the failure to take care of the weak elements of society piles up evils of various kinds that constantly threaten society's foundation.

Individualists do not create progressive societies, do not make good citizens, but operate in the direction of destroying such societies as they enter. It is individualism, that is the great separative force among men, the great foe of co-operation, the nemesis of collective efficiency.

CHAPTER VI

POSSIBILITY OF TRANSFORMATION

Can an individualistic spirit be changed? Can a separator be turned into a co-operator? If the groups of men that lack collective efficiency are living only according to their natures, why inquire further into this matter? Can human nature be changed? Can a spirit of one type be so altered as to entitle it to a wholly different classification? Can a spirit that is fundamentally separative be so remade as to become a thoroughly co-operative one? Can the groups that lack collective efficiency be so transformed as to be able to manifest this power? This is a matter of supreme importance, as those who are in the co-operative class by virtue of the natures they possess constitute only a small minority of the human race. The overwhelming millions yet have spirits that are fundamentally separative in character.

What does nature suggest with regard to this matter? Just as we find in all her realms the separation of things into two opposing classes, we find also that complete transformations are possible. That the lessons to be learned from nature point

to what we may expect to find among men is indicated by the following quotations:

Prof. Ellsworth Huntington, research Associate in Geography in Yale University, says: "The more we study the matter, the more we see that from the lowest protozoan to the highest philosopher a marvelous unity pervades all nature."

Mr. Luther Burbank, foremost plant breeder of the world: "I hope that the same laws, as far as practicable, which I have discovered and demonstrated in plant life, will be applied to the improvement of human life."

Mr. H. G. Wells: "All living things, past and present, agree in possessing a certain power of growth, all living things take nourishment, all living things move about as they feed and grow, though the movement be no more than the spread of roots through the soil, or of branches in the air. Moreover, living things reproduce * * * No living thing goes on living forever."

In view of the "marvelous unity that pervades all nature," we shall now consider her plain teachings concerning transformation. There was a time when chemists believed in the immutability of the elements, holding that "each element is itself and no other." But the discoveries in chemistry in the twentieth century have upset that belief entirely, and it is now definitely known that "the

element uranium may in part change into radium and some other elements." There is no substance known to man more powerful than radium, and yet it can come into existence as a result of transformation. As our study of this matter proceeds we shall find likewise that the greatest nations of the earth are the results of transformation.

There is an electrical transformer which produces an electric current from another that is different in character. Many things which nature now presents in a cohesive state were formerly in a different condition under different circumstances. Iron, nickel, copper and tin are very cohesive here on the earth, but these substances are even now in a gaseous state in the blazing sun, so hot is the atmosphere. Here we have an example of wonderful transformation, gases transformed into such solid cohesive substances as iron, nickel and so forth.

Transformations have been made in the vegetable kingdom. Our Indian corn is held to be grass that has been transformed. An onion has been produced, it is claimed, without the offensive odor. A new German invention transforms pine, poplar and other ordinary woods into hard wood comparable in all respects to mahogany, ebony and the like.

The following is a reference to Mr. Burbank as a transformer of plants: "After sixty years of

plant breeding he enunciates the principle, 'Plants are pliable and amenable to the will of man, but this has never been surmised by the general public until the last twenty-five years.'

"Agriculturalists a few years ago reported to Luther Burbank, foremost plant breeder in the world that the tall stalks on which sunflowers grew made it unhandy to harvest the seeds. Burbank set to work on the problem, and this year is marketing seeds of a new sunflower, which grows on a three-foot stalk. The bloom has been so greatly enlarged that it is a heavier producer of seeds than other varieties and the seeds are white."

M. Aristide Briand, seven times Premier of France, developed a belief that soil can be transformed. He bought a farm which was universally regarded as having poor soil. He had the soil analyzed, fed it things that it was found to need and in its transformed state it brought forth products that excelled those coming from surrounding farms where there had been no transformation of the soil.

In the insect world, Nature stages many transformations. She seems especially fond of bringing things into the world in one shape and transforming them into something wholly different. Fabre tells us of the Capricorn, a beetle that begins its life as a grub inside of an oak tree where it lives for

three years without sight, or hearing or smell. It constructs for itself a transformation chamber, first changes into a pupa, and later into a beetle. The Anthrax Fly is first an egg, then a larval form, then a second larval form, then a pupa, and last a fly, thus having five distinct forms of existence.

Animals have been transformed to a marked degree. A dog is evidently a transformed wolf. Experiments have resulted in producing frogs, guinea pigs, foxes, wolves, sheep, antelope, deer, zebras and donkeys unafraid of snakes. Wild hares and wild birds have been produced unafraid of dogs. Young pigeons have been brought up living on raw meat, spurning grain as a food. Wild hares have been produced that burrow like rabbits, a thing that they never do in their native state. The lion is by nature an individualist. As the king of the forest he has felt self-sufficient, but it is said that a change is taking place in the nature of lions of East Africa. The cubs are now staying with their mothers for a longer time and the result is that lions are being transformed into social beings.

Mr. William T. Hornaday, Director of the Zoological Park, N. Y., in his book, "The Minds and Manners of Wild Animals," makes the following statements which testify to his belief that the natures of animals are transformable:

"I have purposely avoided all temptations to discuss the minds and manners of domestic animals, partly because that is by itself a large subject, and partly because their minds have been so greatly influenced by long close association with man."

* * * *

"Excepting the song birds, the wild creatures have learned through instinct and accumulated experience that silence promotes peace and long life. Association with man through countless generations has taught domestic animals not only the fact of their safety when giving voice, but also that very often there is great virtue in a vigorous outcry."

* * * *

"A naturalist like J. Alden Loving can by patient effort win the confidence of a chickadee or a phoebe bird, and bring it literally to his finger, but they show conclusively that wild birds can be educated into new ideas."

* * * *

"The high-class domestic horse is a very wise and capable animal; but this is chiefly due to its age-long association with man, and to education by him. Mentally the wild horse is a very different animal and in the intellectual scale it ranks with the deer and antelope."

* * * *

"Through the age-long habit of the American

bison to live in large herds, and to feel generation after generation the sense of personal security, the bison acquired the reputation of being a stolid or even a stupid animal. Particularly was this the case in the days of the greatest bison destruction, when a still hunter could get a stand on a bunch of buffaloes quietly grazing at the edge of the great mass, and slowly and surely shoot down each animal that attempted to lead that group away from the sound of his rifle. The fatal trouble was that the presence of a hundred or a thousand others feeding close by was an insurance of security to the individual, and so there was no stampede. How changed they were from the old days! Although only two short years had passed since the terrible slaughter of hundreds of thousands whose white skeletons then thickly dotted the Missouri-Yellowstone divide, they had learned fear of man and also how to preserve themselves from that dangerous wild beast.

"To kill the buffalo specimens that we needed, three cowboys and the writer worked hard for nearly three months, and it was all that we could do to outwit those man-scared bison, and to get near enough to them to kill what we required."

* * * *

There is a vast difference between the elephants of India and those of Africa. The Indian elephant

is a transformed animal. Mr. Hornaday refers to the difference thus: "The African species has never been tried out on the same long and wild basis as the Indian. No Negro tribe really likes to handle elephants and train them. The Indian native loves the elephant, and enjoys training him and working with him." It is these two conditions that have left the African elephant far behind the procession.

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Mr. Hornaday thus describes a performance of horses which he saw: "Various horses did various things. They fetched chairs, papers, hats and coats; opened desks, rang bells, came when called, bowed, knelt, and erased figures from a blackboard. They danced a waltz, a clog dance, a figure 8; they marched, halted, paced, trotted, galloped, backed, jumped, leaped over each other, performed with a barrel, a see-saw and a double see-saw. Their marching and drilling would have been a credit to a platoon of rookies."

The late Nathaniel S. Shaler, in his book, "The Neighbor," clearly sanctions the idea that natures of animals can be transformed. He says: "For our purpose, therefore, a species may be defined as an aggregate of kindred creatures in which the sympathies bind the individuals together so as to form a common mind, but with the sympathies limited to the fellows of the kind, all beyond the bound being disregarded, or, if regarded at all, considered as enemies and the subject of active hatred. There is an exception to this rule in the domesticated animals which, by a newly developed or converted instinct, came to look upon man as a master, and to depend on his presence for a kind of moral support."

"If we were asked, 'Which one may be called the ruling passion of the wild animals?' we would without hesitation answer—it is fear."

In a chapter entitled, "The Laws of the Flocks and the Herds," Mr. Hornaday says: "With their own eyes Americans have seen the effects of Sane-

tuary-making upon bison, elk, mule deer, white-tailed deer, mountain sheep, mountain goat, long-horned antelope, grizzly and black bears, beavers, squirrels, chipmunks, rabbits, sage mouse, quail, wild ducks and geese, swans, pelicans, brown and white, and literally hundreds of species of smaller birds of half a dozen orders."

Here we find animals transformed with regard to what Mr. Hornaday calls their ruling passion—fear.

* * * * *

A bird that in our time is transforming itself with regard to its consumption of food, is the her-

ring-gull. Concerning this bird, Prof. J. Arthur Thompson, in his "Outline of Science," has this to say: "The herring-gull is by nature a fish-eater; but of recent years, in some parts of Great Britain, it has been becoming in the summer months more and more of a vegetarian, scooping out the turnips, devouring potatoes, settling on the sheaves in the harvest field and gorging itself with grain."

The fishes yield their testimony as the possibility of transformation. Prof. J. Arthur Thompson says: "There is a well-known mudfish in Australia, *Neoceratodus* by name, which has turned its swim-bladder into a lung and comes to the surface to spout. It expels vitiated air with considerable force and takes fresh gulps. At the same time, like an ordinary fish, it has gills which allow the usual interchange of gases between the blood and the water."

The spiders furnish evidence with regard to the possibility of transformation. Prof. Thompson says of them: "Thus no one will dispute that spiders are thoroughly terrestrial animals breathing dry air, but we have the fact of the water-spider conquering the under-water world. * * * It has tackled a problem surely difficult for a terrestrial animal, the problem of living in great part under the water, and it has solved it in a manner at once effective and beautiful."

The beavers of eastern Virginia twice have made important changes in their habits. They had been building dams for centuries untold, but, in order to escape death at the hands of hunters, they ceased and went to living in holes in the river bank. When the Civil War drew the hunters away the beavers resumed their former practice of building dams. Their first change was in leaving their old habits, and their second was in returning to them.

We have seen that force, minerals, plants, insects and animals are transformable, and that both man and nature stage transformations. Man is the apex of creation. Has nature made him alone unchangeable? Out of all the things in the universe, from the crawling worm to the far-flung nebula, must human nature alone remain unchanged, regardless of the plain need of improvement?

The first man, of whom we have record, to take the position that human nature can be wilfully and completely recast, is the Grecian philosopher, Plato. Mr. H. G. Wells sums up Plato's views in these words: "Take hold of your lives. Most of these things that distress you, you can do as you will with them."

Mr. Wells gives his own opinion of the matter thus: "It is only slowly that the world is beginning to realize how profoundly the tacit education of

circumstances can be supplemented, modified, or corrected by positive teaching, by literature, discussion and properly criticized experience."

Rousseau, the French philosopher, says: "The passage from the state of nature to the civic state produces a very remarkable change in man."

Mr. J. S. Huxley says: "Such facts, among many others, make us feel that we are on the verge of a control of living matter, which will make even our control of inorganic matter seem unimportant. And the results will not merely be capable of changing our environment, they will be capable of changing us—our constitutions, our very nature."

Prof. Ernest Hocking, Professor of Philosophy in Harvard University, in his book, "Human Nature and Its Remaking," says: "Human beings, as we find them, are accordingly artificial products; and for better or for worse they must always be such. Nature has made us; social action and our own efforts must continually remake us. * * *

As a structure, human nature is undoubtedly the most plastic part of the living world, the most adaptable, the most educable. Of all animals, it is man in whom heredity counts for least, and conscious building forces for most. Consider that his infancy is longest, his instincts least fixed, his brain most unfinished at birth, his powers of habit-making and habit-changing most marked, his sus-

ceptibility to social impressions keenest—and it becomes clear that in every way nature, as a prescriptive power, has provided in him for her own displacement. * * * When one reflects to what extent racial and national traits are manners of the mind, fixed by social rather than by physical heredity, while the bodily characters themselves may be due in no small measure to sexual choices at first experimental, then imitative, then habitual, one is not disposed to think lightly of the human capacity for self-modification."

Prof. J. Arthur Thompson, in his "Outline of Science," says: "It is justifiable to look forward to great improvements in intelligence and in control. The potentialities of the human brain, as it is, are far from being utilized to the full, and new departures of promises are of continual occurrence."

Prof. George Albert Coe, of the Union Theological Seminary, New York City, says: "The problem is by no means ended when we have recognized the fact that the instincts are hereditary, permanent, and fundamental to character. We must bear in mind, in addition, first, that no instinct is strictly univocal, but that every one has indefinitely many possible modes of expression that vary through a large scale; second, that habit-forming is also human nature, and that it makes possible

the fixing in human life, in an individual and through the generations by training, of either better or worse instinctive ways; and, third, that to become a self-criticising self, and to form self-criticising societies, are also a part of human nature, so that nature herself provides for taking the side of social aspiration as against what is unsocial in our instincts. 'As long as human nature remains what it is,' therefore, we may expect indefinitely transformation of social life toward the highest ideals that we can conceive. * * *

Social reconstruction is provided for in the nature of man. This is the reason why the likes and dislikes of men change so markedly between savagery and civilization. We simply could not enjoy some of the things that brought intense satisfaction to our early ancestors unless in some way we could be gradually trained backward. We are sunk enough, God knows, yet wants are better than they were. By giving attention to what we really want, and by training the impulses that we really prefer, we shall develop still other wants and the ways of satisfying them."

Benjamin Kidd says: "No part and no quality in the social inheritance is inborn in the individual. It is acquired by him from without. It is imposed upon him by society in every generation." Prof. Patten, in his book, "The Grand Strategy

of Evolution," says: "This new kind of mental rightness and the understanding of these larger social purposes, so essential to intelligent action, is not inborn or transmitted through the usual channels of germinal inheritance. It must be acquired by each leader and follower, either by the slow and costly method of trial and experiment or by personal intercourse, imitation or communication."

The theory that profound changes may be made in the mentality of a people by conscious efforts is sustained by what has happened in the case of two of the most powerful nations of modern times, Germany and Japan. Benjamin Kidd says: "Germany has been the first country of the West to bring home to the minds of men, though unfortunately only in relation to the atavisms of war, the fact nevertheless indisputable and of the very highest significance to civilization, that an entire nation may be completely altered in character, in outlook, and in motive in a single generation. A great number of recent books deal with the subject from various points of view. But nearly all the writers agree in the absolutely fundamental and universal nature of the change which was accomplished on a whole nation in a brief period. This vast transformation of a people was practically achieved in some twenty years, says a writer of experience. It was accomplished so thoroughly,

says another well-informed writer, that almost everything previously included in the type of 'German' disappeared within a few decades. The alteration which took place in the psychology of the German peoples, the writer describes to be a phenomenon so vast and so powerful that it permanently influenced the human mind, while it has been on such a scale that there is nothing to compare with it in history."

With regard to the Japanese, Kidd says: "In the Japanese people the West has beheld an Eastern nation within the space of less than two generations pass through the whole interval which separates feudalism from modern conditions. In this space of time a change in general habits, in social and mental outlook, and in national consciousness, was accomplished as by the wand of a conjurer. The new social inheritance thus almost suddenly acquired has been so transforming in its effects, and has so powerfully affected the potentiality of Japan in the world, that in the brief period mentioned results have been attained absolutely in the face of all that was previously believed to be possible."

Mr. Wells says: "With astonishing energy and intelligence they set themselves to bring their culture and organization up to the level of the European powers. Never in all the history of mankind

did a nation make such a stride as Japan then did. In 1866 she was a medieval people, a fantastic caricature of the extremist romantic feudalism; in 1899 hers was a completely Westernized people, on a level with the most advanced European powers, and well in advance of Russia. She completely dispelled the persuasion that Asia was in some way hopelessly behind Europe. She made all European progress seem sluggish and tentative by comparison."

In the Anglo-Saxon race the world of today has its greatest cohesive force. Though separated by oceans, living under different forms of government, and having many customs very different in character, a spiritual unity is maintained that is effective in shaping the destiny of the human family. This cohesive race was at one time divisive, separative in spirit. Mr. Lloyd George is of the opinion that it was a species of transformation that caused America to cast her lot with the Allies in the world war. He says: "Whitfield and Wesley brought America into the war. The instinct which was a result of their preaching and teaching moved America to come to our aid."

It is thus that we see dumb-nature and the higher intelligence of the human race unite in sending a message to those groups of men that have divisive, contending spirits, spirits that prefer to live apart,

spirits that do not shrink from but find an uncanny joy in the crumbling of big things, spirits given to a peculiar sort of blindness that causes them to work in the direction of ruin while thinking that they are doing the right, to all such, to the awakened spirits among such, the message comes that transformation is possible, that divisive spirits may be made over into associative ones. What a great message of hope for groups torn with internecine strife!

CHAPTER VII

ESSENTIAL ELEMENTS OF COLLECTIVE EFFICIENCY

We are now to set forth the essential elements that must enter into the spirits of men to cause them to be effective co-operators.

1. A Capability for Self-renunciation.

In the work of creating a co-operative nature in man a primary need is an antidote or dissolvent of individualism. Since individualism springs from the instinct of self-preservation, before the former can be eliminated the latter must be modified. This is by no means a slight task, in view of the people's proverb, "Self-preservation is the first law of nature."

The secret of the transformation of individualism is the finding of a new and greater way for one to advance his interests. One is not to lose sight of his own interests, but is to become imbued with the thought of advancing his interests by advancing the interests of others—a combination of egoism and altruism. The rewards that come from serving others are far greater than those that come from serving oneself to the exclusion of others, or from serving oneself at the expense of others. To be able

to serve others there must be in the individual a capability for self-renunciation.

While the instinct of self-preservation has been the bulwark of the individual, in the formation of society it must subordinate itself to the practice of self-renunciation. Professor Patten in his book, "The Grand Strategy of Evolution," says: "Self-sacrifice is a higher law only in that it pertains to higher levels of progress; for it in turn depends on the utilization of the fruits of egoistic action. In other words, self-preservation is not the end and aim of creative power, but merely the necessary means to a larger creative result."

Let us now observe how the capability for self-renunciation is intimately interwoven with the question of successful collective action. All groups, whether of men or animals, that display collective efficiency, have a mentality that permits leadership; and one of the elements of this mentality is a capability for self-renunciation. In a democracy where leadership must be chosen at stated intervals those who are in a position to observe personal worth and who become convinced that a certain one is the best man for the leadership of a body, should actively push his claims. Since the post of leadership, while not sought by all, is an attraction that none can despise in their hearts, the advocacy of someone else for the leadership involves a measure

of self-renunciation. As there can be only one leader, self-renunciation on the part of many is necessary.

A leader ought not to be encumbered with the heavy task of outwitting all the strong influences pitted against him before the choice is made. Self-renunciation on the part of aspirants should lead them to co-operate as far as possible in making the chosen leader a success, so far as the interests of the general body are concerned. This does not, of course, mean that aspirants for the leadership must lend themselves to the furtherance of the personal ambitions of the chosen leader. However, if the good of the group calls for a course of action that will result in furthering the popularity of the chosen leader, rivals must not hesitate on that account to do that which the good of the group requires.

Sometimes the efficiency of a group is promoted by the long tenure of an exceptionally worthy character at its head. On the other hand, the welfare of a group sometimes calls for a change of officials. The retention or the abandonment of an office should be determined wholly with reference to the needs of the group. The office holder should consider the question of aspiring to hold on or to let go from the standpoint of the needs of the group and not from the standpoint of his own glory simply.

George Washington set a noble example in this matter. Perhaps he could have held to the Presidency of the United States indefinitely. Yet he chose to retire, feeling that that course would be better for the welfare of the country.

When a man declines to allow himself to be retained in office for too long a period of time, he aids the group in several ways. First, he opens the way for the gratification of natural ambitions that arise in the bosoms of men. The fact that there is a chance of promotion will spur the ambitious to try to render as great service as possible that it may aid them in reaching the goal. Where there is to be no adequate reward for what is done, but an appropriation of the credit by the one already in the lead, the ambitious will be slow to serve. In the second place, the retirement of a leader after a reasonable period of service makes it possible for the group to get the benefit of new ideas, new vigor, and new combinations, as each new leader will carry with him a new set of advisers and helpers. In the third place, when there is voluntary retirement of a leader, it prevents a group from having to divert its energies from the tasks that should have first claim on its attention to the duty of dislodging one whom it has previously honored. This will of necessity inflict wounds and may beget division. When a leader has to be forced into retire-

ment, things are said and done that rob him of the halo that should attend him in retirement and should cause him to become an inspiration for all who are to come after him. In the fourth place, when there is voluntary retirement after a proper period of service, a harmful precedent is avoided.

On the other hand, he who succeeds the man who has held the post of leadership for a long time is liable to feel that he owes it to his reputation to perpetuate himself in office for as long a time as possible. In this way, from decade to decade, men will be striving for long periods in office; this results in the stifling of ambitions, and in failure to get the best results from some of the strongest minds.

Among the workers of the bee-hive there is a full measure of the spirit of self-renunciation. The workers deny to themselves the special kind of food that they give to their queen. However, the queen has no spirit of self-renunciation. She clings tenaciously to her throne and kills all budding queens that she can. When she is denied this privilege, she withdraws from the hive, taking a following with her.

Not only does a leader need the spirit of self-renunciation, but all aspirants for leadership must renounce self-aggrandizement for the common good. An ambitious man should consider the welfare of the group as outweighing any personal am-

bition of his own. Even if a laudable ambition on his part goes unsatisfied, it is far better for that to be the case than it is to have all the interests of the group jeopardized by any efforts of his to satisfy that ambition. It is still true "that one man should die for the people, and that the whole nation perish not."

2. Keen Sense of Personal Responsibility for the General Welfare.

The solitary bee builds a nest just large enough and provides just enough honey to take care of her own family. With the social bee it is entirely different. She enters a hive sufficient in size to hold herself, all of her co-laborers, and all the offspring of her queen. The worker has no offspring of her own, but regards the offspring of the queen as belonging to the hive, and regards herself as personally responsible for their welfare. Here are two distinct types of mentality that view matters in ways that are directly opposite. The solitary bee cannot be influenced to take an interest in the welfare of other bees. The social bee must have the opportunity to manifest such interest. Away from the hive, the solitary bee thrives and lives what she evidently regards as an ideal life. Separate the social bee from the hive and it pines away and dies. The human family may be divided in a general way into similar groups. There are groups of men

in which the individual thinks only of himself and those immediately related to him. There are other groups in which the individual is deeply concerned about the problems that affect the welfare of the whole body, at times showing a deeper concern for the welfare of the group than for his own well-being. This keen feeling of personal responsibility for the general welfare, this civic sense, this "sense of the state," as Mr. H. G. Wells calls it, is one of the most important qualities possessed by living creatures. It constitutes the very bedrock of successful collective action, whether among insects, animals or human beings. Without it it is impossible to erect a social fabric. When it leaves a group of men social decay is inevitable.

Much of the difference in the degree of development of two groups can be traced to the fact that one group is composed of individuals that are deeply interested in their own affairs respectively, whereas the other is composed of individuals that think habitually in terms of the group.

Not only is this true with regard to different groups, but it is also true of the same group in different periods. If in a given period the members of a group manifest a keen sense of personal responsibility for the general welfare, the progress and efficiency of that group will be seen to be far greater than in another period in which each indi-

vidual gives exclusive attention to his own personal welfare, interesting himself but little in those things that affect the group as such.

There are groups in which some members have this sense of responsibility, while others do not. Some groups are able to enlist but a small proportion of persons interested in the general welfare. The example of the crow is a rebuke to those groups that furnish such small proportions of persons deeply interested in the general welfare. Of course the crow's knowledge as to what affects the general welfare of crows is limited; but when there is a plain menace no crow fails to respond to a call of duty. The crows seem to have mass meetings concerning matters that threaten their interests, and when such a meeting is called, each crow readily responds and is on hand to take his share of responsibility in whatever course is regarded as necessary for the common good. He realizes that his destiny is involved in anything that menaces the crow family, and is on hand to do his part before the menace is a personal one. He is not stupidly indifferent to dangers because they are general in character. He has the mental telescope that sees his equity in a general matter. He is no laggard, no evader, and no deserter when it comes to matters that concern the general welfare. This lively sense of personal responsibility for the gen-

eral welfare has done much to enable crows to hold their own where other birds with more brilliant qualities along certain lines have vanished before the huntsman.

The wild turkey has a keen enjoyment of group life, constantly seeking the association of his fellows. But it has not entered into his consciousness to do anything to protect the life of the group. While the crow, through his interest in the general welfare is largely holding his own, the wild turkey, though an abler bird in many respects, is fast passing away.

In an article in the American Magazine, Mr. Samuel A. Derieux says: "Then there is the wild turkey. Only in a few isolated mountain sections and in the great swamps of the South is he found any more. Yet he has some wonderful natural qualities to help him out. He is well camouflaged. His senses are the keenest. The snapping of a tiny twig underfoot, the least movement of hand or head—and he is gone. He runs swiftly and silently; he is a good swimmer; he can fly rapidly and for a considerable distance; he is an all-round athlete. But he is an individualist; he doesn't know how to stick together, how to take advantage of the eyes and ears of the combined flock."

Assuming no responsibility whatever for the general welfare, failing to think in terms of the

group, failing to link his destiny with the destiny of others and to realize that his own interests are promoted in proportion to the extent that he promotes the interests of others, the turkey, in spite of his many good qualities, is not a good citizen. The individual that does not have a sense of responsibility for the general welfare is not a good citizen, and if he is so constituted mentally as to be unable to exercise this sense he can never be a citizen, regardless of all other attainments or acquisitions.

The bees have a practice that contributes greatly toward fostering a general sense of personal responsibility. When the honey-comb is ready to be carved into cells, a bee approaches and carves out a little. Though the cell is incomplete and her strength has not waned, she soon desists and makes way for another bee. This second bee does a certain amount of work but retires with the cell still incomplete and her strength unimpaired. A third bee finishes the cell. The other cells are constructed by other bees, all of which content themselves with contributing a limited amount of service. In this way responsibility is quite generally distributed throughout the hive.

The males in a beehive decline to accept general responsibility for the welfare of the hive. They regard themselves as mates for queens, and further than this they will not go. Because they accept

only limited responsibility, they are destroyed as soon as it is deemed safe for the interests of the hive to dispense with them. The male that mates with the queen is immediately destroyed by the queen. The other males who were unsuccessful aspirants for the honor of being her mate are later taken in charge by the workers and killed.

If a group is to have success as a group, the minds of its units simply must stretch beyond the tasks in which they are personally engaged, and must have regard for the success of the group as a whole. Absorption of the individual in his own particular task, however great, cannot atone for the absence of deep concern with regard to the welfare of the group as a whole.

Here emerges one of the most dangerous points in the life of a group—the likelihood that the individual will clear his skirts in his own mind by reflecting upon the manner in which he is performing the tasks in his immediate charge. But how much good will it do a man in the bottom of a ship to congratulate himself upon the manner in which he is bailing out water entering through the leak assigned to his care, if through the failure of others to take care of the leaks assigned to them, all on board the vessel are to be drowned? However well, however brilliantly, a man may be performing his special task, he must have a sense of

responsibility with reference to the general welfare.

Thus when a worker appears representing a joint task, one whose co-operation is solicited must not in his own mind hide behind the fact that he is performing his own task well. He should weigh his duty in the case put before him purely on its own merits, without regard to anything that he is doing along other lines.

There is a species of ant that has a soldier in its ranks. It is the special duty of this soldier to ward off the attacks of enemies, and ordinarily he confines his attention to things of that nature. But when the workers with whom he is proceeding as a military escort come upon a task too great for them, the soldier does not hesitate to lend his superior strength to the cause, even when it is along a line far removed from his special task. Each unit should maintain special interest in every phase of the life of the group.

One of the most valuable traits that a group can possess is the spirit of the initiative, the disposition of members to act, to bestir themselves, to be ever on the alert without being told what to do. This spirit of initiative, so very valuable in the life of a group, is begotten by the keen sense of personal responsibility for the general welfare.

A very marked difference was said to have ex-

isted between Japanese and Russian soldiers in the matter of taking the initiative during the war between their respective nations. For example, it is said that if a number of Russians were given a leader for a task and the leader was killed, they would quietly await the coming of another leader under whom to serve. On the other hand, if a number of Japanese found themselves in a like situation, instead of waiting for the coming of an appointed leader, someone in the group would take the initiative and serve as leader until a duly appointed leader could arrive. The presence of the spirit of the initiative among the Japanese and the lack of it among the Russians is said to have been one of the chief causes of the uniform triumph of the Japanese over the Russians. Where there is a keen sense of personal responsibility for the general welfare, it breeds this spirit of the initiative. When there is an absence of a sense of responsibility, there is but little of the spirit of the initiative, and where there is an absence of that spirit there is general stagnation, and the bulk of the people are sunk in lethargy. The spirit of the initiative should be everywhere strengthened and put to work by the cultivation of the sense of responsibility for the general welfare.

This keen sense of responsibility should extend to the task of having all other members of a group

accept their full measure of general responsibility. When only a few out of a large number are deeply imbued with a sense of responsibility, they will find themselves overwhelmed with work and breaking down under the load of general welfare problems thrust upon them, if by themselves they attempt to do all that they see is needed to be done for the public good. For the sake of themselves and for the sake of society, there should be moral conscription for service in the general welfare. Those who have the good of the whole at heart should be of the type grimly determined to awaken a like feeling in all others.

There is that in nature which tells as plainly as it can be told, that it is of the utmost importance for groups to have this sense of personal responsibility. She has denied the quality to all male insects, except in the case of four kinds of beetles, to all females of every species except those of the Hymenoptera, and to many of the females of even that species. Has nature made this quality so very rare (about as rare as she has made radium among the elements) that man may see its value and strive for its cultivation?

3. Control of the Appetites.

Let us enquire into the manner in which uncontrolled appetites are a menace to collective efficiency. The collective arm must have resources

upon which it can draw readily for collective purposes. In order that these resources may be on hand there must be thrift. But thrift and unbridled appetites do not walk hand in hand—wherever the one abides the other is surely absent.

One of the greatest assets of any group is the good health of its members. Undue indulgence of the appetite wrecks the body, unfits it for the normal duties of life, and prepares it to give way at a time when the group is dependent upon physical stamina for salvation. If the English and the French had been wrecking their bodies through the lack of control of their appetites they would not have been able to carry on the trench warfare, which called for every available ounce of physical strength.

Sometimes men of brilliant parts and with a remarkable talent for leadership so feed their appetites as to fall under their domination. If placed in the lead, the imperious rule of their passions may cause them to swerve from the path of duty in some very critical hour. On the other hand, the fight to keep them from the leadership will be of a strenuous character, greatly impairing the efficiency of the group.

As the world grows wiser there is increasing reluctance in following the leadership of a man who is not exercising control of the sexual appetite.

Such a man is sure to encounter the opposition of those opposed to his way of living. It cannot be forecast how long his career is to last nor at what time his passions may lead him to betray some vital interest. Loss of mental vigor and failure in health are accompaniments of a lack of control of the sexual passions. It is to be observed that the great races of mankind are the monogamous races, the system of having one wife contributing materially to the regulation of the sexual appetites.

In groups where there is a promiscuous indulgence of the sexual appetite there are wholly needless clashings between men who should be co-operating with each other. It is often the case that men who are opposing each other ostensibly for one reason, are in reality battling because of some woman in the background. The antagonisms begotten in such clashings are deep, lasting, and far-reaching in their influence.

The Irish situation has been one of the most disturbing features of modern life. Because of the

presence of so many people of Irish descent in the United States, this country has had to be cautious in the matter of co-operating with England. It was the Irish attitude toward the League of Nations that had much to do with American hesitancy in joining it. Parnell, an Irish statesman, some years ago was seemingly on the road to a satisfac-

tory adjustment of matters, but his lack of control of his inclinations toward a married woman caused him to lose his hold upon the affections of a great many of his countrymen. With his power diminished and his prestige impaired, he was unable to heal the Irish sore that continued to run to the detriment of civilization.

In the beehive, that wonderful manifestation of collective efficiency, the sexual urge has been entirely eliminated from the life of the rank and file, the workers. Reproduction is left entirely to the queens, and the males that co-operate with them in that duty are entirely exempt from the labors of the hive. When feeding the young the bees are careful to render all of them, save the queen and prospective queens, indifferent to sexual matters. When it becomes certain that the chosen queen is to become a mother, she is allowed to go from cell to cell and sting to death the prospective queens that have been nurtured with a capability for reproduction.

And after the queen begins to lay eggs, all the males are put to death. In this way the bees limit their interest in sexual matters simply to the matter of reproduction, of continuing the species. All groups of men can well afford to learn a lesson from the efficient bees and should beware of the damage that can be done by the master passion.

Woe unto that group that is lacking in control of the appetites—that is drifting wherever they lead!

4. Honesty that Begets Fidelity to Trust and Justifies a Policy of Faith in Man.

Unless the muscles of a living organism yield themselves to the control of a central will, that body will not be able to move as a whole. Likewise, there must be a concentration of power in a group before there can be successful group action. Just as the muscles must yield to the control of the central will that there may be a movement of the body, an individual must yield to a central influence to secure collective efficiency. In order that there may be this ready yielding to the necessary central influence there must be faith—faith in the wisdom and the integrity of the central influence. Men will not knowingly and voluntarily entrust their destinies to the care of either fools or knaves. Thus the faith that man has in man is the very cement that binds human society together. This fact calls for that measure of fidelity to trusts that will breed faith in the hearts of men. For without such faith there can be no such thing as collective efficiency.

Those who have trusts committed to their care owe it to their patriotism to be true to those trusts. Men will be slow to confer great power when there is great danger that it will be betrayed. Dying

upon a battlefield is not the only form of patriotism. It is a patriotic duty for those who have been trusted to be exceedingly careful in the execution of the trust, and to be honest. The brand of honesty required is that which can withstand a temptation of any strength.

What the heart is to the body, sending the blood into all its veins, making possible all of its activities, faith, trust, is to a life of co-operation. When the heart ceases to beat, all movements of the body stop and death steps in. Likewise, when trust ceases among men, co-operation is no longer possible. But trust cannot exist in the human heart merely because someone demands that it exist. Trust plants its feet firmly only upon possibilities that have been forecast by previous happenings.

5. Reliability.

The value of what a man does in connection with the activities of a group is not wholly dependent upon the nature of what is done, but it must depend also upon what some one else does. Water is composed of two parts of hydrogen and one part of oxygen, and it is utterly useless for the two parts of hydrogen to offer themselves to create water, unless the needed amount of oxygen appears on the scene. Thus in society many efforts will go for naught unless they are supplemented by other efforts.

A question that must enter men's minds is as to whether if they do certain things, the other necessary things will follow. Unless there is a reasonable measure of assurance that their deeds will be supplemented with other necessary deeds, men will be indisposed to act. Dependability is a great breeder of action. Men act readily when they hold the belief that their actions are to be met with the proper actions on the part of others.

Men should not enter great collective enterprises with elements of doubt in their minds. The way to prevent this is to be constantly reliable in even the smallest things. Groups composed of those who are uniformly reliable have no trouble in securing successful collective action. Unreliability, which creates uncertainty with regard to what is to follow the first effort, leads inevitably to social paralysis, or the facing of joint tasks with the full power to meet them, but with nothing being done to meet them.

6. Spirit of Reconciliation.

The circumstances that confront men in a group are bound to differ. These different circumstances will operate to produce different convictions. Men who are equally able and equally honest will sometimes arrive at different conclusions. Misunderstandings are likely to arise. Ruptures in social fabrics are sure to come. It is therefore essential

that every social group should be equipped with the spirit of reconciliation. Men must know how to forgive and forget. Men must have the desire to put an end to quarrels as quickly as possible. Estrangements should be kept up not one moment longer than may be necessary to cure the ills that begot them. The spirit of reconciliation should lead men to heal every breach as soon as that which caused the breach is out of the way.

There came a time in the life of the Jews when certain leaders regarded it as essential to enter into contention with other leaders. A rupture took place and they were divided into two rival kingdoms. They did not heal the breach. The rupture was allowed to continue. There was not the spirit of reconciliation. Therefore, when troubles came upon them thus separated into two independent groups, they were unable to stand the shock.

The United States of America had a most serious rupture. Four years of bloody strife overtook the nation, but when the war was over and the cause that led to the estrangement had been removed, the spirit of reconciliation asserted itself and the nation moved on unitedly to face its destiny. The late Dr. Lyman Abbott says: "We did not restore the Union when Lee surrendered at Appomattox Courthouse—we only got a chance to restore the Union. If, after that surrender, South Carolina

and Georgia and Alabama and Mississippi had still held their old grudge against the North, if no free schools had been built up, if no commerce had pressed in, if no manufacturing had followed, if there had been no rebanding together, man with man, if we had followed the Civil War with executions and kept the bad blood in our veins, we should have had a dissevered nation, altho one flag had floated over us."

Going farther back, there was a rupture between the American colonies and the government of England. A war raged for eight years, but as the decades passed, the spirit of reconciliation asserted itself, and as a consequence today the English speaking people of the world, separated as to form of government and by wide seas, are one in heart and one in destiny.

7. Suppression of the Spirit of Revenge.

In order to be able to promote the spirit of reconciliation, it is necessary to suppress the spirit of revenge. This passion is an unholy one and should not be harbored. There will be needless wranglings, base plotting of a harmful nature, where the spirit of revenge is tolerated. Where the spirit of revenge is nurtured, there will be rejoicing over mishaps when there should be sorrow, opposition where there should be hearty co-operation. No individual who harbors or encourages that spirit

can be relied upon as a safe member of society. It is impossible to build up collective efficiency out of mankind with all the argument needed against the passion for revenge. When Hannibal was eleven years old his father had him to vow undying hostility to Rome, and the whole of his life thereafter was devoted to the fulfillment of that vow. The following brief passage by Mr. Wells in his "Outline of History" tells of the final fate of Carthage, in whose behalf Hannibal took the oath of revenge:

"There followed the most obstinate and dreadful of sieges. Scipio built a mole across the harbor and cut off all supplies by land or sea. The Carthaginians suffered horribly from famine; but they held out until the town was stormed. The street fighting lasted for six days, and when at last the citadel capitulated there were fifty thousand Carthaginians left alive out of an estimated population of half a million. These survivors went into slavery; the whole city was burnt, the ruins were plowed to express final destruction, and a curse was invoked with great solemnities upon anyone who might attempt to rebuild it."

And these words by Mr. Wells tell of Hannibal's end:

"In the same year died Hannibal. He poisoned

himself in despair. The steadfast fear of the Roman Senate had hunted him from court to court. In spite of theignant protests of Scipio, Rome in the peace negotiations had demanded his surrender from Carthage, and she continued to make this demand of every power that sheltered him. When peace was made with Antiochus III, this was one of the conditions. He was run to earth at last in Bithynia; the king of Bithynia detained him in order to send him to Rome, but he had long carried the poison he needed in a ring, and by this he died."

8. Love of One's Neighbor.

A clear title to all that is in the universe would be of little value to a man occupying it by himself. The happiness of every individual is therefore bound up in the fact of the presence in the world of his fellow beings. Since one's fellows count for so much in every one's life, every one should love his fellow-man. Collective efficiency only arrives in groups where this debt of love of one's neighbor is recognized and met. For there are many duties necessary for the common good for which there are no rewards whatever, that are only performed where there is love for one's neighbor.

Where there is only self-love, no true co-operator can be developed. Self-love is the very essence of individualism. He who does not love his fellow-men will find himself unable to pursue a course

necessary for the common good whenever his own personal interests appear to lie in a contrary direction.

Not only is one's happiness dependent upon his fellow-man, but the extent of his usefulness is limited by the degree of development of his fellow-man. The eminent French writer, Jules Payot, says: "The expansion of my personality and the proportionate value of my co-operation in the common task, depend for a large part on the richness, intellectual and moral, of other men. My highest individual power coincides with the greatest degree of outside support and justice." Hence, the necessity of love for one's fellow-man.

A member of a group in which the love of one's neighbor is a vital force feels that this sentiment is a great protection, and this thought warms his heart into a fervor of patriotism. It is hard to secure patriotic service from the members of a group in which love of one's neighbor is absent, and without patriotic service you cannot have a high degree of collective efficiency.

9. Maintenance of Family Life.

A progressive society's chief reliance for passing the gains from one generation to another is the family, made up of the husband, the wife and the child. The husband is needed to give proper leisure to the mother that she may have full opportunity to

write the best upon the heart of her child. His strength is also needed to carry the children through the period in which a show of force may be necessary to insure proper discipline. Back of all efforts, then, to build for collective efficiency, there should be the family life, the one man and the one woman linked together in the home, each deserving the trust of the other, the two of them, in love, in patience, in all earnestness, transmitting to the spirit of the youth the social inheritance, the things of the heart, and the mind, and the spirit that make for social stability and progress.

Since the family is such a necessity, the young should be reared in a way to promote the family life of the group. Young women should deport themselves in such a way as to cause the young men to feel that the chances for securing pure and faithful wives are good. Young men ought to so live as to cause parents to feel safe in turning daughters over to their care. The relationship between the sexes should be regarded as something sacred, as from this relationship flows the stream of racial life. Degrade the relationship between the sexes and you degrade the life of a race.

10. Ready Tendency to Second.

All human beings have it in their power to co-operate with their fellows, but the mental constitution of some is such that they are better and more

thorough co-operators than are others. Some co-operate in response to appeals, while others seem to co-operate instinctively. Perhaps we can understand the co-operating mentality better by noting certain things in the insect world. As a rule no male insect is able to share in the labors of another insect for the purpose of helping that insect. Whenever a male is seen working at a task along with others, it is for the purpose of benefiting himself individually and immediately, and with no thought of giving aid to another.

This is true even of the Hymenopteras, the one family of insects that has solved the problem of co-operation. In that family co-operation is confined to the females. A male never helps its mate nor its mother. In only one family of insects do we find an exception to this rule. There are four species of male beetles in which the males enter into the labors of their mates when they are preparing food for their prospective offspring. In all other cases, in every family of insects, the males look on, wholly unmoved by what the females do. The mother or the mate may labor ever so long or hard, even to the point of exhaustion, but the male sits idly by, unmoved to the slightest extent. Commenting concerning this failure, Fabre says: "Well, this enormous labor, which is one of building and provisioning combined, this toil in which the in-

sect's whole life is spent, is done by the mother alone. It wears her out; it utterly exhausts her. The father, drunk with sunlight, stands idle at the edge of the workyard, watching his plucky帮mate at her job. Why does he not lend the mother a helping hand? It is now or never. Why does he not follow the example of the Swallow couple, both of whom bring their bit of straw, their blob of mortar to the building, and their Midge to the young ones? He does nothing of the kind. Possibly he puts forward his comparative weakness as an excuse. It is a poor argument; for to cut a disk out of a leaf, to scrape some cotton from a downy plant, to collect a little bit of cement in muddy places would not overtax his strength. He could very easily help, at any rate, as a laborer; he is quite fit to gather materials for the mother, with her greater intelligence, to fit in place. The real reason of his inactivity is sheer incapability.

"It is strange that the most gifted of the industrial insects should know nothing of a father's duties. One would expect the highest talents to be developed in him by the needs of the young; but he remains as dull-witted as a Butterfly, whose family is reared at so small a cost. We are baffled at every turn by the question: Why is a particular instinct given to one insect and denied to another?"

The bee *Halictus* has a destiny altogether differ-

ent from that of the *Apis*, and the difference arises out of the difference in the psychology of the male and the females. The *Halictus* lays her male eggs first and they hatch first. These male offspring never render her any aid in caring for the family. By the time the females put forth their wings and are prepared in body and in spirit to help the mother, she passes away. Thus the *Halictus* has never developed a high order of co-operation.

The very opposite is true of the *Apis*, whose system of co-operation, as already shown, is one of the outstanding marvels of the universe. She lays her female eggs first and lives to have their co-operation. The non-co-operating males come last and at a time when the mother has the aid of her daughters in caring for the interests of the family. The social organization that has been evolved by the bees, because they got hold of that in their mentality which enabled the one to associate itself with the labors of the other, has laws that are enforced, well defined political arrangements and the classification of inmates of the hive as workers, males (or drones), larvæ, nymphs, princesses, nurses, ladies of honor, architects, masons, wax workers, sculptors, chemists, sweepers, capsule makers, undertakers, guards and the reigning queen. Behold what wonderful things have their origin in so simple a thing as being able to project oneself into the

situation of another to the point of assuming a share of his burdens!

Just as in the ranks of the insects there are some that have the instinct of entering into the labors of others, while some do not, so it seems to be with the races of mankind. In some races the minds of individuals for the most part seem to stand apart. Some human minds, splendid in many other respects, seem to be fatally deficient in the capability for gripping in any deep way the labors of others. There seems to be a slowness, an inability to adopt a task as a joint task. All human beings are capable of a measure of co-operation, but our reference here is to the readiness of the tendency, to co-operation as an instinct.

Prof. G. A. Coe defines an instinct as "any readiness to act in a specific way in a particular sort of situation without having learned to do so, or (as it is often put) the first time that a situation of the sort is presented." With this definition of instinct in mind let us study the importance of having the instinct of seconding.

* * *

Compare two groups, in one of which the units have this readiness of spirit and in the other they have it not, and you will find an immense difference in their degrees of progress and efficiency even when other things seem to be equal. Give to two bodies equal physical strength, equal powers

of endurance, equal mental ability, but a marked difference in the degrees of readiness of spirit to fall in behind and push where another pulls, and you will have two groups widely separated in point of achievements.

Dr. William Patten, Professor of Biology in Dartmouth College, in his book, "The Grand Strategy of Evolution," says: "This spontaneous spirit of mutual service, always manifest in some measure when men are rightly brought together, is the chief attribute of man. It is the creating and saving factor of human society and of all man's social institutions."

* * *

No one man will originate all the things needed by a group. He will not originate a majority of the things necessary, it matters not how versatile and energetic he may be. By far, then, the greater needs of any group are going to lie beyond the range of things inaugurated by any one individual. If, therefore, a person confines his attention to the things he originates, he will fail to take an interest in the larger and more important needs of the group.

Regardless of what one may be doing in his own chosen line, he should have the feeling that he owes a debt of some sort to every worthy activity of his group; and though leading in a single sphere only,

he should be a ready seconder in all other spheres. Observation will demonstrate that the life of any group is decidedly unhealthy, regardless of the ability and the success of individuals, if these individuals are devoid of the seconding tendency and keep their eyes fastened only on their respective tasks.

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One man performs and another records, and thus we get history, which serves to bind the past, the present, and the future together, and makes possible the existence of a racial policy, a cementing social force. But in groups where the units are characterized by the individualistic outlook on life, each fellow is so intent upon what he himself is doing that he has not the heart of a historian. Individualism, then, is the deadly foe of history and causes the absence of this great cementing force. In groups where the units are characterized by individualism, the literary tendency will be in the direction of autobiographies. If a general record is made, it will be by someone who conceives himself as playing a central part in the things written about. Such biographies as appear will, in the main, be produced by some member of the family of the man thus honored. History, therefore, is only possible where the units have the associative spirit. There are those who devote their time to inven-

tion, discovery and research. What they accomplish may be of invaluable service to the community, but they may not be in a position to furnish the funds to put their ideas into execution. Perhaps the very fact that they have labored faithfully along their chosen lines has prevented the accumulation of the necessary funds to put their ideas over.

Mr. H. G. Wells says: "There is a necessary unworldiness about a sincere scientific man; he is too preoccupied with his research to plan and scheme how to make money out of it." It is then very apparent that men of this type will fare very badly in groups void of the seconding habit.

The world owes its knowledge of Socrates to the fact that his lot was cast among spirits that had the tendency to enter into the tasks of others. He left no written account of his teachings, but we have the benefit of the workings of his great mind because Plato and Xenophon were able to enter into his task. They wrote and have left behind pictures of Socrates that cause us to feel that we know him well. Jesus left no written word behind, but he labored among spirits able to enter into his tasks.

* * *

In groups where there is the tendency to second, those who have been inclined to practice thrift stand ready to join in the efforts of the man who

could not give his time to the accumulation of a fortune and at the same time work out the ideas needful for the advancement of mankind. Where men with great ideas are associated with groups in which the tendency to second is missing or feebly developed, their ideas are likely to fall short of their possibilities. The poet, the historian, the novelist, the scientist, the explorer, the inventor, the philosopher—all are dependent in very large measure upon the spirit and habit of seconding, and one may expect to find a dearth of characters of this type in groups not characterized by this spirit.

* * *

There are things needed to promote the general welfare for which there is not, and at times cannot be, an adequate reward. Often those that need service do not understand their need and have neither the power nor the spirit to pay in any manner those that serve them. Innumerable are the tasks of society that call for unselfish service. At times the extreme price must be paid by those that serve, and there is, of course, nothing that can be given in return for the surrender of life itself. The general practice on the part of a people of showing that they hold public service in grateful remembrance has the tendency to encourage such service. It is the habit of seconding that is chiefly responsible for the manifestation of grateful remembrance.

The true seconding spirit leads one to show appreciation of another, even after service has been rendered and there is no longer need of the servant. The seconding spirit will insist on finding a way to convey in some form tokens of remembrance. And, even when death has intervened, it is the seconding spirit that causes some man or woman to hold before the world the record of the deeds of a departed hero. The mere knowledge that one is working in the midst of seconding spirits breeds the patriotism needed for the manifestation of collective efficiency.

* * *

It was the national spirit of seconding that caused the people of England, and later the people of America, to do honor to the unknown soldier of their respective countries that died in the world war. How was honor to come to this soldier in the absence of the seconding spirit? His voice was stilled forever. The mark upon his uniform was gone. His relatives were unknown. The only way for him to receive honor was to belong to a group that had the spirit to go forth voluntarily to recognize and honor that which is worthy.

While, in a group having the seconding spirit, we find that spirit going forth to honor the unknown dead, we find the very opposite condition in groups whose members are not so characterized. In

groups of the latter type, men whose praises were widely sung in life, after death lie in unmarked graves. Such mention as is made of them is in the hope of winning applause for the speaker or credit for the living, and with no thought of giving due honor to the dead. The ancients who build monuments to themselves before death did well to do so, for the honor was not to come in any other way in groups devoid of the seconding spirit.

It is quite easy to see that a group possessing a strong seconding spirit will develop a patriotism that contributes toward collective efficiency in a more marked degree than that developed in a group where the seconding spirit is feeble.

Where there is the true seconding spirit, the man who is serving in times, unable fully to appreciate the character of his services, becomes reconciled to the necessity of relying upon the verdict of history for understanding and vindication. He can rest assured that, if time proves the wisdom of his course, the seconding spirit of someone will come upon the scene to call to the attention of his fellows the true character and value of the service rendered. It is thus also that we stimulate the patriotism needed to insure collective efficiency.

* * *

In a group that is void of the seconding disposi-

tion, matters operate in the very opposite direction from that of developing collective efficiency. To woo men to the performance of joint tasks is one of the most essential things in a group, but the logical outcome of things in groups where men do not second is toward driving out of men's minds all desire for working upon joint tasks. When men do not have the seconding spirit, they do not realize when others fail because there is an absence of the spirit of seconding. Instead of laying the blame where it belongs—on the lack of a seconding spirit in the group, blame is placed upon the shoulders of those who really did their duty and more than their duty in their efforts to promote the common cause and to stir up the proper interest. Leaders who promote enterprises and institutions that appeal to the selfish interest of people, noting their own successes, are sometimes disposed to join in the unjust chiding of the workers who work in the fields that have no attraction in the way of personal rewards to individuals, and where reliance must be solely upon the spirit of seconding. When men in a group realize that they are not going to be properly seconded, that too large a proportion of a common task is going to be thrown upon them, and that they are to be blamed for failures that are failures because of what others would not do, there is a hesi-

tancy about accepting joint tasks and a tendency to enter lines that serve selfish ends. The general tendency, then, of a non-seconding group is to promote selfishness and to destroy patriotic feeling. Therefore, there must be a lack of efficiency in groups that are not characterized by the seconding spirit.

* * *

When a group is destitute of, or woefully deficient in that distinctive trait that causes one to go voluntarily to the aid of another, this condition prevents the coming to that group of the full benefit of some of the greatest agencies produced by mankind. The invention of the alphabet, the discovery of the art of manufacturing paper, the invention of the printing press, the founding of newspapers, and the establishment of the postal service are among the most far-reaching of human achievements, but they count for but little in the life of a group that lacks the seconding spirit. For where this trait is absent or very weak, a human voice and direct personal attention must do the work that the written or printed word should do. When there is present in the nature of an individual an instinctive tendency to second, a written or printed word can call it into action; but when a person is void of such, the much more expensive and cumbersome method of employing a human

agent is necessary. Those who are troubled because of the lack of responsiveness on the part of members of a group to the written or printed word have a far more serious problem than that of merely increasing the amount of urging. The remedy lies rather in strengthening the instinct of seconding.

It is no contradiction of what is here said to point out that the printed page succeeds in producing sales in groups that are otherwise unresponsive to the written or printed word. The responses in such cases are begotten by the instinct of self-interest and not by the instinct of co-operation. Side by side with the success of the printed word in effecting sales or accomplishing results when the persons addressed think they will be directly benefited in some way, there will be found failure where the appeal is simply to the spirit of co-operation.

* * *

Booker T. Washington was one of the most famous men of his times in spite of his many handicaps. He was not a member of the dominant race of his country. He was born a slave and had to struggle for an education. He encountered much opposition in his own group, partly from being misunderstood by some, and partly because he did not lay emphasis upon some things that were uppermost in the minds of some others. Washington's

rise to a commanding position in the eyes of the civilized world against great odds was due in large part to the fact that he found in Mr. Emmett J. Scott a good seconder. He never failed to give Mr. Scott credit for a great deal of the success that came to him.

Washington referred to Mr. Scott thus:

"Without his constant and painstaking care it would be impossible for me to perform even a very small part of the labor I now do. Mr. Scott understands so thoroughly my motives, plans and ambitions that he puts himself into my own position as nearly as it is possible for one individual to put himself into the place of another, and in this way makes himself invaluable not only to me personally but to the institution. Such a man as Mr. Scott I have found exceedingly rare; only once or twice in a lifetime are such people discovered."

In the campaign which led to his nomination as a candidate for the presidency, the Hon. Warren G. Harding was by no means the leading figure. Several other candidates appeared to attract far more attention than he and secured the election of many more pledged delegates than he did. His nomination in these circumstances came as a great surprise to many people, and various explanations have been offered to account for it. A factor that cannot be left out of consideration is the fact that

many years prior to that event his character had made a profound impression upon Mr. Daugherty, who became Attorney General in his cabinet. Having a nature that made it possible for him voluntarily to support the worthy efforts of others, Mr. Daugherty decided to do all in his power to cause

Mr. Harding to be elected to the presidency. Quietly, but unceasingly, step by step, and through the years, he planned and toiled with that one end in view. If Mr. Harding had been a member of a group in which minds were so shaped that one man could not become absorbed in the success of another, and each had to give first attention to himself all the time, he might never have been lifted above the many thousands of other good, able and really brilliant men of the nation.

* * *

It is the presence of the spirit of seconding in the natures of the members of a group that causes it to plan for the unborn. The members of such a group are not content to do well themselves, but their spirits reach out to include all future generations in their planning. This is one of the greatest factors in begetting inequalities between groups. In a group where the spirit of seconding is missing there will be but little thought of the unborn. Whoever proposes matters in their interest in such a group will find the reception of such ideas either

lukewarm or hostile. This difference in the natures of members of different groups causes the children of some groups to find upon coming into the world things that were prepared for them by successive generations of ancestors, whereas the children of other groups find that nobody at any time seems to have thought of them beforehand. There is no light of experience in the form of recorded history to guide their feet and but little of accumulated resources. As each generation of seconding groups adds something for the unborn, the gap between the seconding and non-seconding groups continually widens as the ages roll by.

* * *

Some great man in a group utters a great truth or sets a splendid example along some line. In a group in which the members have the seconding spirit, when he has passed away, there will be those who will seize upon what he has said or done and so magnify it as to mould it into a helpful tradition. As tradition is a more powerful governing force than even laws or officers of the law, the seconding spirit thus creates a stabilizing force. In a group of individualists, with each one's thoughts centered upon himself, they will be so busy dreaming of their own glory that they will have but little spirit to be making a hero of someone else. Where units are unselfish enough to take the course that begets

helpful traditions they are able to have stable policies upon which they can build. Those in the lead in groups that do not have the seconding spirit lack the aid of sanely developed traditions and therefore have the harder time in formulating what will amount to a policy for a group.

There is a vast difference between mere prominence and leadership. A man may acquire prominence very largely by his own efforts, or individualists can bestow upon him a position that involves prominence. But no man is a leader unless he is able to influence other men to join forces with him in the execution of matters pertaining to the general welfare—that is, unless he can secure actual followers. When he has a large measure of prominence in a group of individualists the wonder will be as to why he has not attained great results. The fault will be in the nature of his support. No amount of prominence that comes to an individual can take the place of the co-operation which one must have if he is to secure large results. Wherever there is little co-operation, look for meager results, regardless of the prominence of individuals.

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There is a mock seconding spirit even as there is a mock bee, which has the garb of the real bee. The mock seconding spirit is a temporary enthusiasm aroused in non-seconding units. Under

the heat of this enthusiasm they develop the feeling that they are seconders, but the enthusiasm soon dies down. During the time when it looked as though there was to be seconding, steps were taken that later caused embarrassment to the party that was to have been seconded. Thus mock seconders not only do not really second, but in the end injure those that they were supposed to have seconded.

* * *

Individualists deal with men of prominence as the tick does with the cow. The tick does nothing for the field in which the cow is to browse, does nothing to produce the blood of the cow, but no sooner does the cow enter the field than the tick proceeds to attach itself to her to suck her blood. Individualists do nothing voluntarily to aid men to secure prominence, but when prominence has come to men in their midst in spite of their own failure to assist adequately, they proceed to hold them responsible for all social ills. Why don't they do this? Why don't they do that? Why don't they do the other? Such are the questions bandied about among individualists. As a matter of fact the things desired of the men of prominence in their midst can only be done by associative action, a thing that is most difficult to secure in groups in which the individualistic bent of mind is predominant. One of the outstanding features of life

among men with the individualistic turn of mind is constant murmuring against leaders, a constant cry on the part of the tick that the cow will not come into the pasture to furnish blood. The cure of the tendency to murmur against the man of prominence is the habit of rendering proper assistance.

* * *

Those most in need of the strength of the group are often the least prepared to issue the call for help. Their circumstances constitute the call, but it is unheeded except among those that have the instinct of going to the aid of others. In the class needing assistance, but unable to issue the call, are orphans and persons mentally, morally or physically defective. The mere plight of such characters is a compelling influence in the bosoms of those equipped by nature to make a ready response to those needing co-operation.

Groups thus constituted sometimes bring up orphans that are not only free from anti-social traits, but contribute greatly to the public welfare. There was a certain boy who at the age of ten years was a homeless waif. His condition appealed to a family possessing the ready tendency to second. He was adopted by this family, was educated, twice became the governor of the state in which he was reared, and served the entire na-

tion in a very signal manner in the time of a great industrial crisis.

* * *

The groups that are composed of members that are slow to get behind others and push them forward often lose the benefit of the services of modest individuals who, nevertheless, are capable of great achievements. Individualists, void of the faculty of multiplying the usefulness of others, jostle modest, retiring persons aside. These come into their own only in groups charged with the spirit of co-operation. Here we have in large measure the cause for the selfish nature of the leadership of groups with but little of the seconding quality.

* * *

A government conducted among people who have but little of the spirit of collaboration cannot be greatly successful, as the units in such groups do not give the attention, the counsel and the personal help, which all governments must have to be able to meet properly the needs of the people. The changes in governments sought by violent revolutions would often be found unnecessary if the people involved only had the tendency to keep in helpful touch with the governing power. It is a significant fact that a capability for government has appeared nowhere in the insect world except

in company with the mentality that causes one individual to step spontaneously to the aid of another.

* * *

But there are dangers that must be guarded against in connection with this matter of seconding. It is possible for one to be so full of this spirit that he will neglect his own vital interests. One can serve his fellows only in proportion as he keeps himself in a position to serve. Everyone's first duty is to his own vital interests. But the power which he develops and conserves should be held in readiness for the good of others.

* * *

A foet to seconding is the individualist, who, after being helped, forgets the helper. It sometimes happens that an individualist leads a collective enterprise, but when he is thus in the lead, his chief interest is not so much in the success of the group as in his own personal success. Not seeking the good of others to any marked degree, it matters but little to him that he throws a damper upon the practice of seconding, by his cold and faithless attitude toward his seconder. It is a social virtue of the very highest order for one to have the habit of giving proper attention to his helper.

Belief in the doctrine of seconding may lead one

to seek a seconder for his labors, but he must keep in mind the fact that some men by nature are not good seconds. If individualism has remained in the spirit, it will lead the man who should be a seconder to become an obstructor in the hope of reaping some benefit from the misfortunes of the person he was chosen to help.

* * *

Members of all groups should study their racial psychology for the purpose of discovering whether they have a full measure of that instinct that enables one person to find delight in linking up with the labors of another; a quality upon which so very, very much is seen to depend.

Every member of a group should build up in himself the seconding spirit. He should be always on the alert for his duty with regard to everyone's labors or conditions. No one should be regarded as too humble and none too exalted to be given the attention deserved. Societies have been wrecked because of a failure to pay attention to the condition of the humble, and societies have also been wrecked because there was failure to give adequate support to those in authority. Who around you or known to you in any part of the country or the world is performing a general task, or is so situated that his life touches the interests of men in general? Let each member of a group ask him-

self that question and proceed to find ways of operating with every one that commends himself to his judgment, whether he be high or low, very nearby or very far away. This should be done without outside pressure. Perhaps the person, the success of whose labors depends upon what you and others in your situation may do, does not know where you are or hasn't the means for reaching you. Be like the ant, which though uncalled, always goes to the help of a fellow ant. Cast away the disposition of the fly for which no other fly has any sort of appeal except where personal interest is involved.

No one is a good citizen, no one is fit for life in a democracy, whose mind is so constituted that it does not lend itself readily and without solicitation to every worthy cause which is being worthily conducted in the interest of the common welfare. Whatever other virtues an individual may possess, they in no way compensate for the lack of this cardinal virtue, needed by every member of human society.

11. The Capability for Re-adaptations.

We live in a universe of change. In nature, combinations are being broken up constantly and new combinations formed which bring about new conditions. Plants and animals that have not re-adapted themselves as conditions have changed,

have perished from the earth; and their fossils, sheltered in the earth's bosom for ages, arise to tell the story of their failure. Just as a capability for readaptation has been necessary for the survival of animals, so also is it necessary for a group that would live up to its highest possibilities.

This means that a group must not be too conservative. While it must cling tenaciously enough to the past to hold the good acquired, and must not rush forward in a way and at a rate to jeopardize the valuable achievements of the past, yet it must go forward. The efficiency of a group depends in large measure upon its capability of maintaining a proper balance between conservatism and progressiveness.

It is here that the affections must be watched. It matters not what amount of good an institution has done in the past, if it cannot serve the needs of the present it should be discarded. The burial need not be a harsh and rough affair; but if the day of usefulness has gone, the burial had better take place.

On the other hand, care must be exercised in the matter of accepting new ideas. There are things that succeed for a while and then fail utterly. There are successes that are real successes along certain lines, but they entail greater losses along certain other lines. It is the efficient group that

can carefully and yet with proper speed pick its way along the road of life.

12. Possession of a Self-Curative Capability.

Biologists tell us that plants are only half awake because of their poor equipment for getting rid of the waste matter that they develop. Animals have more life than plants because among other things, they have a greater capability for getting rid of waste matter. Only half-awake are the groups that have poor facilities for taking care of the wastes that develop in their lives.

It is not to be expected, in view of the known frailties of man, that all will always go well with a society. Errors and wrongs may be expected to show up in all groups. Sometimes these evil conditions will arise through a lack of knowledge or through the operation of selfish forces, but the evils that show up in society must not be allowed to remain there. There should be in every society the spirit of reformation. There must be no fatalistic disposition to accept as permanent the evils that appear in society. Evils can be corrected and every member of society ought to cherish the desire to have social groups purged of whatever wrong appears therein. There should be no quiet folding of the arms, no acquiescence in things, merely because they were done by the people of the past.

It is not enough to inquire, with reference to a group, as to the intellectual strength or uprightness of character of its members. The inquiry must go further. What is the tendency of the advanced element? Is it toward aloofness or in the direction of bringing other elements up to its level? However brilliant the members of a group may be, however much in their individual lives they may meet the highest demands of society, there is a fatal lack unless there is that tendency to catch hold of and reform all unworthy elements. As to themselves personally, they may be highly esteemed as individuals, but they are lacking in citizenship if they are deficient in that feeling that leads men to work needful changes in the lives of their neighbors.

There is an element in a community, let us say, that dresses neatly, lives orderly, and has regard for the appearance of things. Can this element beget in others an ambition to do likewise? Has it the tendency and the resourcefulness to handle such a problem? Or, will the element that is correct suffer the element that is not correct to drift on in its improper ways? Collective efficiency demands both a corrective tendency and a self-curative force.

13. Possession of the Ideal of Unity.

In the little animal called the Amoeba, found in

the mud at the bottom of ponds and streams, and in the shallow pools of the seashore, there is an inveterate tendency to divide. When it gets to be about 1-100 inch in diameter it acts as though it regards itself as having gone far enough in that direction, and forces within itself proceed to divide it into two parts. Each of these parts follows the same course as its ancestor. This process goes on indefinitely. Having this divisive tendency, it is not strange that the Amoeba has remained at the very bottom of the scale of existence while other forms of life have gone on, ascending higher and higher and getting larger and larger.

The law of progress points in the very opposite direction from that traveled by the Amoeba. The late Prof. Henry Drummond says:

"To create units in indefinite quantities and scatter them over the world is not even to take one single step in progress. Before any higher evolution can take place these units must by some means be brought into relation so as not only to act together, but also to react upon each other. According to well known biological laws, it is only in combinations, whether of atoms, cells, animals, or human beings that individual units can make any progress, and to create such combinations is in every case the first condition of development. Hence the first commandment of Evolution every-

where is, "Thou shalt mass, segregate, combine, grow large."

Whenever men are divided into small groups there are honors to pass around to greater numbers. If a thousand men are connected with one body, there will be but one president. If, on the other hand, these thousand men are divided into a hundred separate bodies, there will be a hundred presidents. There may be some who like an arrangement of this kind, but the ideal of unity is more conducive to racial greatness. In Africa they have hundreds of languages. The African mind that can contemplate such a condition of affairs with complacency and can feel that this is a splendid state of things, has not the sort of an ideal that can aid in the development of a strong social fabric in that country. "Behold how good and how pleasant it is for brethren to dwell together in unity," is the ideal upon which powerful social fabrics are built!

Where groups do not possess this ideal of unity they forfeit their chance to take part in the great tasks of the world in a way to challenge the highest form of respect. What is needed in a group is the type of mind that abhors needless divisions and sees no beauty in a multitude of disjointed fragments.

Those who have minds that are weak in the ele-

ments that tend toward unity and harmony of action do not operate large groups. They have no marked tendency in the direction of amalgamating kindred groups, and if brought together in large groups will not long remain thus. Upon provocation that will seem to others to be slight, disintegration will set in. Against all urgings they will divide and subdivide. This is due to the fact that minds in which the sense of unity is slight can operate small bodies better than large ones, since the strain on the larger bodies is relatively greater than on smaller ones. Statesmen who seek to bring about great federations must not leave out of calculation the degree of the sense of unity to be found in the minds of the persons to be federated. Minds without the sense of unity as a conspicuous ingredient can no more cling together than bricks will stick together without mortar. Herbert Spencer, in his "Principles of Sociology," makes the following statement, which throws light on this subject:

"It is a principle in physics that, since the force with which a body resists strains increases as the squares of its dimensions, while the strains which it can withstand subject it to increase as the cubes of its dimensions, its power of maintaining its integrity becomes relatively less as its mass becomes greater. Something analogous may be said of soci-

ties. Small aggregates only can hold together while cohesion is feeble; and successively larger aggregates become possible only as the greater strains implied are met by that greater cohesion which results from an adapted human nature and a resulting development of social organization."

No race has as yet surpassed the Anglo-Saxon race in political efficiency, a fact which owes much to the degree of tolerance that has been attained in its mentality. In matters of state, religious beliefs are ignored. In the United States it is the custom for the successful candidate for the presidency to offer a cabinet position to his nearest rival in his own political party for the presidential nomination. In congress it is the custom to have the different political faiths represented on committees. Contrast this course with the spirit of intolerance of the ancient Greeks who sought unity of action by sending to exile its strong characters who had ideas different from those chosen to serve. That habit of mind seems to have come down to the present day. Aristides, the just, was sent into exile, although his return and indispensable aid to his rival in a crisis serve to show how much better it would have been to have absorbed rather than to have exiled his power.

The evolution of character in the ancient Greeks halted this side of the development in them of the

sense of unity. They were characterized by a nature that had been left fundamentally separative. Though they wrought marvelously along many lines they never changed their natures from the separative to the associative class. Unified by the fear of the Persians, they were able to forget their differences among themselves long enough to work in unison to repel them; but no sooner had the Persian menace disappeared than their innate tendency to separate reasserted itself with all of its old time force.

Later on the fear of Phillip, king of Macedon, brought about a measure of unity among the Greek states. Eventually they came under the jurisdiction of Alexander the Great, who sought to make them an important part of a great central force dominating the world. But, because Greek nature was still afflicted with what has been called "intense separatism," the great empire which he founded very soon passed away after his death.

In our day, Mr. Venizelos, the famous Greek statesman, has had a somewhat similar experience. The Greeks desired to return to power King Constantine who had been deposed because of his attitude in the World War. When he was restored to power Mr. Venizelos went into exile at a time when he was the greatest single asset of the Greek na-

tion, having added vast regions to its domain by his astute statesmanship.

The Greek mind should have been such as to hold Mr. Venizelos in Greece in honor, even with Constantine restored to power. Constantine with his magnetism and Venizelos, with his sanity and his great influence with the leading nations of the world, would have proved a combination able to render notable service to Greece at the turning point of her career in modern times. But the separatism of the Greek spirit did not suffer this to be so, and in the absence of the restraining influence of Mr. Venizelos the Greeks embarked upon enterprises that resulted disastrously and swept away many of the gains that he had made for his country.

When the armies sent forth by King Constantine were overwhelmingly defeated, the Allies at once laid aside their dislike of the ruler and determined to go to the aid of the Greeks in spite of his continued leadership. But not so with Mr. Venizelos. The strain of the separative spirit running through his mentality caused him to say in the hour of the deepest distress of his country that he would not return if he had to work with King Constantine.

Not only did Greece lose much of what she had gained by the World War, but the situation created by her undertakings, which should have been

thwarted at home and by internal forces, almost caused a break between the allies and the re-opening of war in that part of the world. The divisive habit of the Greek mind thus affected the peace of the world.

Contrast this separative trait in the Greek spirit with the Anglo-Saxon spirit of unity which caused Mr. Henry Cabot Lodge and Mr. Oscar Underwood, the leaders in the United Senate of opposing political parties, to work together to bring about naval disarmament among the great powers of the world.

The Arabs contributed greatly to the development of mathematics; invented zero and the decimal; created algebra; invented the sine, tangent, and cotangent in spherical trigonometry; invented the pendulum; made great progress in the science of astronomy, calculating the angle of the ecliptic and the procession of the equinoxes; in chemistry discovered such substances as alcohol, potash, nitrate of silver, corrosive sublimate, and nitric and sulphuric acid; and gave to Europe a knowledge of the manufacture of paper, one of the most important events in human history.

Despite their greatness, of which the foregoing is but a hint, the Arabian spirit was of a divisive character. Mr. H. G. Wells says of the Arabians: "The world of Islam was rent in twain by the

spites, greeds, and partisan silliness of a handful of men and women in Medina. That quarrel still lives.—To watch this schism creeping across the brave beginning of Islam is like watching a case of softening of the brain.”

One of the traits that will be found in every group that displays collective efficiency is the disposition to be a good loser. This trait may well be ascribed to a love of unity. This disposition to take defeat good naturedly has a tendency to keep down unnecessary divisions, and prevents constant revolutions such as characterize some countries. This truly beautiful trait is one of the greatest heritages of the English-speaking nations.

In England there is often a sharp division of opinion and men contend with great vigor for the triumph of their respective opinions; but when the contest is over, generally the loser takes defeat gracefully, and when this is not done the force of public opinion is brought to play upon him. A newspaper article referring to this English trait says:

“It is customary for the candidates to be present at the central polling places in their boroughs or counties so that they can appear before the populace and make speeches as soon as the will of the electorate is known. The spirit in which the unsuccessful accept defeat is always keenly awaited

by the assembled voters. It is one of the unfailing tests of popularity. Defeated candidates who show irritation are always hooted.”

The mere fact that two men, and the wives of the two men, respectively, engaged in an ordinary conversation and spent a day together pleasantly was deemed worthy of being telegraphed all over the United States for publication in the daily papers. This was done because the people of the United States also have a deep appreciation of the ability to be a good loser. The following is the news story sent abroad:

“One week ago Governor Nathan L. Miller, of New York, and Governor-elect Al Smith, were at the climax of a bitter election campaign, in which each told the public what a terrible menace the other would be in the Governor's chair at Albany. “But Miller and Smith put in a chatty Sunday together at the Seaview Golf Club, near here. After a luncheon party, the Governor and his notorious rival swung off together for a hike through the woods while their wives sat on the porch of the club house and chatted about how much it costs to dress the children these days.”

The heroes of this incident in the minds of the people were not the victorious Mr. Smith and his wife, but the defeated Mr. Miller and his companion, who here appear in the role of good losers.

A method of promoting unity is the giving to all members of a group a common body of ideals and principles, and a common cause for which to strive. Before men can long act in unison they must in large measure think in unison. The people of English descent are scattered among the continents, live under different forms of government, have keen commercial rivalries and have customs and practices that vary greatly, yet there is a spiritual unity among them as they face the world, and this unity is possible because of the ideals that are common among them. Four great loves are said to form the spiritual cord binding them together—love of country, love of liberty, love of home, and love of woman.

Psychologists tell us that the love of unity is one of the primary instincts of man. It shows itself in the crying of the child over the breaking of a toy. There is much encouragement for the human family in this thought. If it is true that a desire for unity is an instinct found in the human family, this would signify that the spirit of division is a reversion to type, a going back to the early traits of living creatures.

14. Spirit of Tolerance.

There is beyond question a tendency in nature to render things homogenous. A population of a country drifts toward a common type and develops

some sentiments that are common to all. But nature also strives for diversity even in unity. There is a general likeness in human voices, yet each voice has its own peculiarities. All normal men have thumbs, yet no two thumb prints are alike.

While nature must have unity in her social fabrics of the highest order, she also insists on diversity. The bees display a wonderful capacity for unity of action yet they have diversity on an extensive scale. In the hive (as noted on a preceding page) they have workers, males (that do no work), nymphs, princesses, nurses, ladies of honor, architects, masons, wax workers, sculptors, chemists, sweepers, capsule makers, undertakers and guards. This diversity which contributes to the efficiency of the hive could not exist but for the spirit of tolerance.

Human society stands in great need of this spirit. Often nature accomplishes her ends by having things that are in opposition to each other. The electric spark is born of a negative and a positive pole, and is not produced by two negative or two positive poles. Great principles of government have been the more fully unfolded because men have been thrown into opposition to each other.

It is sometimes the case that one truth is needed to complete another although at times the two things may seem to be antagonistic to each other.

It is now seen that the excellence of the United States is due in large measure to the fact that it has a strong central government and at the same time states that are sovereign within themselves as regards many matters. State sovereignty promotes a general sense of responsibility while a strong national government makes possible national efficiency. These two great principles were espoused respectively by different champions who looked upon them as antagonistic, whereas they were but complementary.

This spirit of putting the ban on things merely because they are different has greatly retarded the progress of the world. Men have fought men as enemies, when the men being fought were in reality a vital need. The spirit of intolerance for long kept women in the back ground. Their achievements since receiving broader recognition give evidence of the great loss sustained by the world by its previous policy of narrowness.

Members of a group should realize that two men equally honest, equal in ability and with the same facts before them sometimes come to opposite conclusions. Since there can be honest differences of opinion when men are equal in ability, it is quite apparent that there will be honest differences of opinion when men are unequal in ability. The chances for honest differences of opinion are fur-

ther increased when men live under different conditions.

The efficiency of a group is greatly impaired when these facts are not borne in mind. In a group of intolerant people, those who have looked more deeply into matters than others will sometimes find themselves despised by those who have not kept up with them in their thinking. Needless clashings between the informed and the uninformed will ensue and the contests will be bitter in an atmosphere of intolerance. Men should be very slow to condemn other men for their views, and should give them credit for honesty of purpose unless confronted with clear evidence that sinister motives are at work.

There will be times when, after the most thorough discussion, men will remain on opposite sides of some questions. Where there is a spirit of intolerance, this difference will spread to other things far removed from the zone of controversy, whereas a spirit of tolerance enables men to maintain pleasant and profitable relations on all other matters even when there are serious differences of opinion on some.

Professor Patten, of the department of biology in Dartmouth College, says: "Thus in all stages of life, freedom and bondage, variation and stability, the radical and the conservative work together

for progress. Discipline and restraint conserve the old ways; freedom finds the new."

15. Patience.

We have seen that transformation is a method of nature, that she often produces out of a thing something that is radically different from it. This fact constitutes the loudest sort of call for patience. Out of the most unpromising material nature sometimes brings things most wonderful. But if men are to lose patience because of miserable imperfections this wonderful transformation will not take place.

This call to patience is especially applicable to the minds of unusual strength that nature locates here and there in groups to aid in tremendous forward movements. "The strong should "bear the infirmities of the weak." The masses stand in need of the leadership of the strong, but where the strong is lacking in patience he is liable to withdraw at the time he is most urgently needed, or his manifest impatience with the foibles of men may render his leadership ineffective. Moses was often sorely vexed with the Hebrews. It was his opinion that God was so disgusted with them that He desired to blot them out. But Moses was patient with his people. That is, patience finally triumphed in his soul in spite of acts calculated to disgust him.

Bearing in mind what Moses thought of the

weakness of his people, now consider a tribute paid to them by the late Prof. Shailer: "They are clearly the ablest folk the world has ever known. The Athenians for four centuries surpassed them, but no other stock has ever for one thousand years maintained anything like the mental estate which the Hebrews have held for several times as long throughout the direst afflictions. They are of abiding moral quality in the larger sense of the term, for to them the ruling peoples of the world largely owe their guidance in conduct, and to their own canons they have held more firmly than any other race has ever held to a faith. They are very human, as is proved by the help they give each other, the good help that has enabled them to live through the ages of torment they have endured. That this motive is not limited to their own race is proved beyond peradventure by their wide-ranging charity to those from whom they have received nothing but evil. It is, indeed, evident that when we meet our neighbor in a Jew the chance is that he is an able, trustworthy man.

* * *

"He laid the moral foundations of our civilizations by work done from one to two hundred generations ago. In his race is the stuff that made Christ and all the men we know as the prophets, and he has for millenniums withstood the tortures

of hell to keep his noble faith as his fathers held it.

. . . There is in him and his kind the most solid substance of a man that the world has ever known. He has worn out the dynasties and empires of his persecutors, and stands ready with the spirit of youth to face whatever the world sends. . . . You find the faithful, kindly man, the trustworthy citizen, the good father, the far-seeing inquirer, the soul which is the quickest to harmonies."

16. Promptness.

There is not a very high degree of efficiency found in groups whose members show little regard for punctuality. Find a group where the members totally disregard their appointed hours of meeting and drift in at any time in desultory fashion, and there you will always find inefficiency. Promptness is the handmaid of efficiency.

Promptness stimulates the morale of the members of a group. When a forward movement is being planned the prompt gathering of those who are expected to act together causes a favorable reaction on each mind, makes each one feel that the others mean what they say. But, when a few gather on time and have to wait for the coming of the others, straggling in one by one, the spirits of those who came early are dampened, and yet they, perhaps, are the very ones who would have served well as leaders. Thus the lack of prompt-

ness is a frost to leadership at the very outstart: a chilling influence at all times.

Moreover, the success of great undertakings not only depends upon various contributing elements, but often depends upon the doing of several things simultaneously. Sometimes the sacrifices of one group are an entire waste unless they are accompanied by corresponding sacrifices of other groups at the same time. Promptness is a social virtue that should be cultivated by all means.

17. The Tendency to Plan for the Future.

The fate of a society at a given time often depends more upon what it did at some previous time than upon what it does when the crisis is upon it. When the great World War broke out, and the French were summoned to struggle for their existence, their fate hung not only upon the skill and courage of the soldiers upon the battle fields but also upon what had been done in the years that went before. A group that lacks the mental grasp to reach out into the future and to bring it into the activities of today will not be able to maintain its standing in the midst of stunning emergencies and changing conditions.

Wise planning for the future calls for the steady accumulation of resources. This can only be done where there is the habit of industry. Therefore, a tendency to plan for the future must carry along

with it the mind to work. It is to be noted among the insects that the manifestation of collective efficiency, which is always accompanied by a tendency to plan for the future, is also always accompanied by the habit of industry.

18. Curiosity that Leads to the Habit of Inquiry.

A difference in the measure of the instinct of curiosity possessed by different races or groups of men will about mark the difference between their significant achievements. The instinct of curiosity is important, first of all, because nature abounds in illusions that are not dispelled except by close investigation, and holds secrets which she only reveals to the very diligent searchers. Nature presents the earth to the eye of man as something flat, whereas it is round. She causes the sky to seem to bend down to the earth at the horizon, whereas it never bends. She seems to present us with a sun revolving around the earth, whereas the earth revolves around the sun, and the sun never makes the journey that it seems to make each day. In view of nature's general practice of doing the very opposite of what she seems to do, that race or group that accepts her just as she seems to present herself is doomed to lag far behind the inquirying races.

Explorers report that the element of curiosity seems to be lacking in the backward groups

of men, whereas she is the staff of the forward groups. Curiosity is the mother of the sciences, and the mother of all learning and research. Religion is her offspring. In all human progress you can note how curiosity led the way. Curiosity led Columbus, the Italian, to discover America; Marconi, the Italian, to invent wireless telegraphy; Newton, the Englishman, to unfold the law of gravitation; Harvey, the Englishman, to discover the circulation of the blood; Madam Curie, the Polish woman, to discover radium; Franklin, the American, to find out that lightning and electricity are the same; Edison, the American, to invent the phonograph; the Wright brothers, Americans, to invent the flying machine; Holland, the American, to invent the submarine.

One of the most amazing achievements of the instinct of curiosity was the discovery of the differences between the stomachs of two certain mosquitoes, and the discovery of the different markings on them, thus enabling men to battle intelligently with one of the greatest enemies of health, the mosquito Anopheles. The Culex sucks blood from a man suffering with the fever and then bites another with no harmful results. The stomach of the Culex grinds to pieces protozoans sucked from the first man bitten. The stomach of the Anopheles does not destroy but aids the protozoans,

and they are ready to work injury to the next man bitten by the Anopheles. The Culex flies in the day and the Anopheles at night. The Culex stands with her head level with her body, while the Anopheles stands with her head down. The Anopheles has wings of a smoky brown hue, and there are some pronounced differences between the heads of the two kinds of mosquitoes. The discovery of these facts has greatly aided in the battle of mankind against diseases, and the achievement can be traced to the habit of inquiry.

One of the most valuable assets of a group is the shaping class, the experts who in their several lines have gone as far toward the bottom of things as possible. Men of this type furnish their groups with the results of their investigations, and the fact that a group is thus guided adds greatly to its efficiency. But this class, if developed, will be without proper appreciation in groups lacking in the habit of inquiry. In such groups, pioneers who go forth and catch fresh visions of great truths, find themselves surrounded by those who do not have the curiosity to draw near enough to examine with care what the pioneers have to offer. If people of this type finally get the truth, it comes accidentally rather than through searching.

Groups lacking the habit of inquiry get their lessons out of the bitter school of experience after

many beatings have been administered, and after they have been forced by sheer exhaustion to listen to the investigator, who has stood by in possession of all the essential facts, but has been unable to excite enough curiosity in the people to study what he had to offer.

Where the habit of inquiry is strong, where there is diligent search for hidden powers and new thoughts, much will be discovered from time to time that will add to the efficiency of groups.

Groups of men in which we find the element of curiosity sufficiently developed not only develop new and useful things among themselves, but also keep representatives in the midst of other groups to discover what new things have been developed elsewhere.

When the minds of men are equipped with the habit of inquiry of the proper sort, they are lifted above mere gossip about things that are petty or vicious. Just as some animals, when short of food turn on one another, people who do not inquire into the unknown things of the universe turn their attention upon one another. In groups where the mind lacks the habit of inquiry, silly rumors have a splendid chance to stick. When it is known that a group is prone to accept things without investigation, there grows up an indifference toward rumors. In this way, worthy persons are unduly

hampered by false rumors, and unworthy persons are protected by the indifference to rumors that grows out of the careless habit of accepting practically anything that is said. By thus restraining persons that should be free from rumors, and exempting persons that should be restrained, the efficiency of groups is impaired.

There are in the world selfish, designing and unscrupulous persons who do not hesitate to propose things that are highly injurious. There are others who, because of lack of information or because of insufficient thought, propose courses of action that are not wise. On the other hand there are persons that are sincere, thoughtful and wise. One of the most important duties facing a group is that of distinguishing between the sincere and the insincere, and between the policies that are wise and those that are unwise. A mind that is prone to accept just what is put before it is unsafe. This type of mind often mistakes chaff for wheat and is unreliable, siding with that which is last presented. Whenever there is a proper amount of curiosity in the mind, it will beget a habit of analysis. Decisions made by groups whose members have enough of the element of curiosity to lead to the habit of analysis are likely to be characterized by wisdom, whereas those made by groups whose members do not readily analyze things are likely to be multiplied folly.

The mistakes that men make as a general rule arise from the fact that they do not study matters as deeply as they should. Foolish action ordinarily is action taken before the mind has surveyed and properly weighed all factors in a case. The habit of inquiry begets the habit of giving due consideration to all factors—in fact is the parent of common sense, a quality most essential for collective efficiency. For if men do not show common sense in their leading, if they lead their followers into hopeless situations, a timidity and a fear will arise which will utterly paralyze collective action.

19. Recognition of the Enlarged Responsibility of Leadership.

Outstanding characters in groups, those who are classed as leaders, are not always in a position to say and do the things freely permitted to the rank and file. A child in one government may express intense dislike of the people of another government without grave results, but chief executives dare not speak as glibly as children, since the question of peace or war depends on the character of their words. Where this fact is not understood by groups, those whose lack of prominence makes it possible for them to speak freely without ill results, blame others of greater prominence for not doing what they do.

As wonderful as are the bees, they show lack of

understanding of the fact that their queen may be hampered as they are not. This has been demonstrated by the following experiment: A net with holes large enough to allow the ordinary members of a beehive to pass through, but not large enough for the queen to do so, has been placed in a hive. When the bees have reached a decision to leave, those planning to leave have started on their journey, only to find that their leader, the queen, has not kept up with them. They return and all start again. The queen tries to follow, but is prevented by being unable to get through the holes in the net. The other bees finally kill her for not going with them, not realizing that the very size of their leader prevented her from doing as they did.

Contrast this senseless course on the part of the bees with the following comment from Mr. A. Maurice Low, in the Review of Reviews: "Diplomats cannot always say what they think and know, frankness is not always wise, and evasion is sometimes justified. We of the press have the advantage that we can speak frankly. This is not only our privilege but on occasions it is our duty."

But regardless of the clamor of those who may not fully understand, the true co-operator will not be led into saying unwise things. The individualist, however, for the sake of temporary

applause will say things that he knows will not result in good, but will do harm eventually.

Since there are leaders who are thus weak, it contributes to collective efficiency for the people as a whole to be careful as to their demands, permitting sincere men to choose their own time and to adopt their own methods of saying needful things, remembering that tact is by no means another name for cowardice.

20. Self-control.

In groups where the individuals practice self-control, those whose duty it is to administer the general affairs will find their tasks far more easy than in groups where there is lack of self-control. In point of efficiency the groups made up of units that practice self-control must necessarily be far in advance of those groups in which the individuals do not practice it.

Each individual who conducts himself in harmony with the higher aspirations of his group is a contributor to the cause of collective efficiency. Where energy has to be spared to stimulate, and keep the individual within proper bounds, just that much energy is diverted from the administration of other affairs of the group.

Mr. Robert C. Winthrop says:

"I could not omit to urge every man to remember that self-government politically can only be suc-

cessful if it be accompanied by self-government personally; that there must be government somewhere and that if the people are indeed to be sovereigns they must exercise their sovereignty over themselves individually as well as over themselves in the aggregate—regulating their own lives, resisting their own temptations, subduing their own passions, and voluntarily imposing upon themselves some measure of that restraint and discipline, which, under other systems, is supplied from the armories or arbitrary power—the discipline of virtue in place of the discipline of slavery.”

21. Self-respect.

The degree of one’s success in the world is dependent in a large measure upon the amount of the spirit of co-operation he is able to inspire in others. Men do not have the time nor the opportunity to look through most of the things that come under their observation. They adopt the views of others to a very great extent. Thus men are prone to accept as a basis for further consideration one’s view of himself. Where one does not respect himself, it is difficult for him to inspire respect in others. Therefore, he who lacks self-respect misses co-operation that would enable him to count for more in the life of the group with which he is identified.

Clearness and neatness of attire create a pre-

sumption that the person thus appearing respects himself. This opens the way for further consideration. On the other hand the first impulse is to draw away from the unclean and untidy individual.

It is true that persons do serve those who are untidy and unclean, but it is because a sense of duty has been developed in them. But so many do not have this sense of duty developed. Thus while the clean and the neat get practically universal co-operation, the others get that smaller group, pulled to them by a sense of duty. Cleanliness and tidiness, giving evidence of self-respect, are great aids toward promoting collective efficiency, quickening the spirit of co-operation upon which it is based.

Goethe says that three things rule the world: Love, wisdom and appearance.

22. Practice of Relying upon the Force of Public Opinion.

When it becomes necessary to make changes, what is the normal trend of the mind of those seeking to make the changes? Is the first thought that of resorting to physical force? Such an order of mind does not contribute to the development of collective efficiency. Physical force always leaves rancors behind and should always be the last resort. The chief instrument for bringing about needed changes is the force of public opinion.

When any change in matters is deemed necessary there should be a campaign of education. Those who fail to fall in line should be reached by necessary arguments and by the focusing of public opinion upon their attitude. This is the greatest of all methods of progress. But this process should be applied in a spirit of forbearance and open-mindedness, since men thought to have been wrong have often been found to have been in the right.

23. Possession of a Sense of Proportion.

The progress of a group is affected in large measure by the degree of the sense of proportion possessed by its members. Not all things presented are of equal importance, and where there is a due sense of proportion, the more important men and the more important measures will receive the attention to which they are entitled. Nature at intervals supplies groups with persons devoted to the deeper things of life. When such persons can get the proper co-operation, they often bring about results of an epoch-making character. But unless a group is characterized by a due sense of proportion, the vital matters presented by those of the deeper thought will go unheeded, while things of far less importance will receive attention.

The lack of appreciation of the relative importance of things is a factor that has operated to prevent the higher development of monkeys. An ob-

server of the life of monkeys in Africa says that there appear among the monkeys some that are above the average in intelligence. He states that he has often seen a leader among them seek to enlist the co-operation of the other monkeys. The leader gathers a group, puts himself at the head and proceeds with them toward the task he has in mind. The monkeys, while following their leader, catch sight of objects by the wayside that interest them. They turn aside to give attention to the things thus attracting them. The leader, finding that he is not being followed, returns to the group and reawakens interest in his project, only to find the attention of his followers again diverted in the same way. The absence of a due sense of proportion among the monkeys, a thing that causes them to elevate minor matters over the more important proposals of the leader, explains in large measure their failure to develop a social life of any moment; and any group that fails to act wisely in keeping with the relative importance of things will likewise fail to develop a high measure of collective efficiency.

24. Suppression of the Spirit of Jealousy.

In considering the things that are necessary in order that there may be a strong social fabric, the emotional nature cannot be ignored; and one of the things most essential is that there should be a

mastery of the spirit of jealousy. So long as human nature is constituted as it now is, we are going to have the springs of jealousy in the human breast, and men are going to be jealous of each other. If allowed an unrestricted field in which to operate, this spirit of jealousy will prevent the building of a strong social fabric. Men may have strong bodies and keen intellects and yet may be unacceptable citizens unless they put the brakes on the spirit of jealousy, and unless they are alert to come to the rescue of those who are being beset purely because of jealousy.

Untamed jealous spirits played a part in bringing on the great World War. Herbert Abbott Gibbons says of the Young Persians who were trying to conduct a democracy in Persia: "Every man was suspicious and jealous of his neighbor." Now, Germany had looked upon Persia as a legitimate field for commercial expansion. When the Young Persians, largely because of the spirit of jealousy, failed in their efforts to conduct a successful government, Great Britain and Russia intervened and thus closed the door toward which Germany had been turning with yearning eyes of hope. This closed door, brought on in a large part by a spirit of jealousy, was one of the contributing causes of the World War.

The men in all groups and in all ages who are to

lead to higher or more sensible planes of thought are compelled to go in advance of the masses of the people. This natural, inevitable difference between the leader and those that are led will be handled in different ways in the groups that are characterized by the jealous spirit and in those that are not. In groups not under the baneful domination of the jealous spirit, the differences between the leader and those led will be subjected to close scrutiny, but in calmness and with open-mindedness. If this study of findings brings the conviction that a helpful step in advance has been made, there will develop a movement to give to all the benefit arising from the pioneer work of the leader.

But where the spirit of jealousy is rampant, those who are afflicted with it will have closed minds and perverted judgment. Having eyes, they will not see, and ears, they will not hear. The masses can see that there are differences between the man of advanced thought and themselves. In casting around for explanations as to the causes of this difference, jealous spirits, instead of explaining that it represents an advance in thought, will ascribe it to sinister motives and evil purposes. Thus, while in a group measurably free from jealousy, the leader and the people finally come together by virtue of the lifting of the people

to see the aims of the leader, in the group dominated by the jealous spirit, the leader, when unable to stand the pressure, must fall back to the errors of the masses, or must suffer crucifixion. If endowed with unusual strength he will be able to overcome the influence of the jealous spirit, but his work will be far less effective than it would have been in groups where the spirit of jealousy is less marked.

We find the bees exercising restraint upon a jealous spirit that seeks the destruction of the exceptional character. When a reigning queen in a hive discovers that other young queens are being developed she seeks to slay them. The seconding spirit present in the nature of the bees causes them to safeguard the young queens. They prevent their destruction. When the old queen finds that she is not going to be permitted to slay the young queens, she withdraws from the hive to set up another kingdom. At times when the death of budding queens is regarded as necessary for the welfare of the hive, the old queen is allowed to slay, but never is this allowed when the jealous spirit alone would be gratified.

When it is evident that the spirit of jealousy is dominant in a group, and that the bestowal of exceptional honors on an individual will cause him to be attacked, men will hesitate to do what ought

to be done. They will not relish the embarrassment and possible destruction of some one merely because he received the honors that were due him. In this way members of groups encircle the group with flaming swords of jealousy, keep away the recognition needed to stimulate the life of the group, and yet wonder why more honors are not accorded.

Those who are nearest a man of worth and can see many excellent traits that are only seen by those that are near, can do more to multiply his usefulness than can distant admirers. They can have the assurance that is born of full and intimate knowledge. Their testimony is due to have greater weight than the testimony of others more distant. It is, then, to the neighbors that the world must look for the initiation of the co-operative spirit upon which it depends for the creation of great characters. Since the jealous spirit works with the greater intensity upon objects that are near, men of exceptional parts who are members of groups dominated by it will miss that most desirable of all brands of support, namely, that coming from home. In groups of such a type men will lack the proper support at home. Co-operation, so far as they are concerned, will have to come from abroad. In this way the very finest influence for the making of useful men—the home influence—

goes to waste in the groups ruled by the jealous spirit. The groups composed of members with minds not strongly tainted with the spirit of jealousy, being able to marshal behind men that develop greater and more useful men than those groups that force men to look abroad for the co-operation which they should find at home. It is a perverse order of things, greatly impairing the efficiency of groups, for the prophet to be without honor in his own country and his own home.

That the tendency toward jealousy is a factor that cannot be ignored with safety is illustrated by a comment made concerning the disarmament conference held in Washington, D. C., which took steps of a far reaching nature in the matter of reducing the naval armament of the world. A writer, commenting upon the outcome of the conference said: "If President Harding had been a fussy man or a timid man or a selfish man, or what is perhaps worse, a man of jealous complexion, the conference never could have been the success it was." Those who are trying to create an efficient national or racial group, and are slighting the question of the spirit of jealousy, are simply making a fatal blunder.

25. Avoidance of Excessive Emotionalism.

Races afflicted with excessive emotionalism will

find themselves thoroughly aroused over a matter at one time, and cool with regard to the same matter at another time, without any change having been wrought in conditions. Leaders of emotional groups who allow themselves to be led into action because of marked enthusiasm found in their groups, often find themselves left alone when the inevitable cooling down ensues. This uncertainty causes the abler minds of such groups to be reluctant to accept leadership in movements depending upon the sustained zeal of followers.

Where excessive emotionalism prevails, there is great heat manifested over proposed changes in policy. Policies that have outlived their usefulness continue because of the heat that will be encountered if steps are taken to improve them. The races that go forward are those that are torn away from outworn customs and ideas demonstrated to be erroneous.

Excessive emotionalism, greatly impeding reform movements, will cause groups thus characterized to be shunned. For where the spirit of reform is blunted, stagnation and decay will ensue, or development along injurious lines will be uninterrupted.

Where units are unduly emotional, there will be a tendency to confound men with causes. A worthy cause should not be allowed to suffer because of

mere dislike of an individual. Yet that is exactly what happens in groups whose units are characterized by excessive emotionalism.

The individualist, when swayed by a strong emotional nature, allows his mind to dwell on the person more than on the cause. Such an attitude of mind will cause one to follow a leader even when he goes wrong. An individualist, seeking his own advancement, without regard to the welfare of the group, can secure the support of other individualists that are fond of him, since, with individualists, it is the person and not the cause that counts. Thus, in groups where there is devotion to individuals rather than to principles, there is great instability.

Since individualists, by their very nature, count more in their own estimation than the social body, they have no great relish for freedom of thought and speech. If an individualist is pursuing a course that is unwise, and a member of a group makes that fact plain, the individualist is inclined to regard this act as a personal affront. To have collective efficiency, men must be willing to divorce their view from themselves, and allow men to oppose their views without regarding them as being personal opponents. Where individualists, as a matter of personal pride, regard themselves and their views as being tied together, there is a timidity about attacking errors, in view of the fact

that attack will, under circumstances, provoke personal hostility.

Napoleon Bonaparte, toward the close of his remarkable career, commented upon the part that the emotional nature of his people played in his final fall from power. He said: "Had I been in 1815 the choice of the English as I was of the French, I might have lost the battle of Waterloo without losing a vote in the legislature or a soldier from my ranks."

It is quite difficult to have any settled policy in a group that is excessively emotional, as gusts of excitement can come along and seriously impair the work of the more serious element.

When members of a group are characterized by excessive emotionalism they do not meet emergencies well. Their excitement has a tendency to befuddle their judgment. Under the stress of excitement they do things which one moment of calm reflection would show to have been utterly foolish. Soundness of judgment should always exist where large interests are involved, since in such cases there can be no such thing as a small error. All errors made in regard to big things are big errors. But wherever the emotions unduly hold sway there can not be the necessary soundness of judgment that should always accompany collective action.

Those planning for the welfare of a group cannot afford to leave out of consideration its emotional nature. That which unduly and unnecessarily stimulates the emotions should be avoided. Not much is to be hoped for in the way of collective efficiency from a group that is excessively emotional.

How excessive emotionalism can operate to impair the efficiency of a nation is quite aptly set forth in these words, taken from an address delivered by Hon. Charles E. Hughes:

"The professional politicians, who make a business of studying the motives that influence voters, proceed on the assumption that people are not swayed by reason, but by emotions. They plan their campaigns on that basis.

Government by emotion may be interesting—hectic. It cannot be efficient."

26. Employment of Courtesy.

The actions of men in groups depend in large measure upon their will to do. The spirit to do things can be greatly stimulated by courtesy. In a beehive the queen is the servant of all in that she is the mother of all the offspring that are to continue the hive after the adults are dead. Her presence in the hive is absolutely essential to its welfare. Mr. Maurice Maeterlinck says when there is no queen for a hive "the young will no longer be

cared for; part of the inhabitants will wander in every direction, seeking their mother, in quest of whom others will sally forth from the hive; the workers engaged in constructing the comb will fall asunder and scatter; the foragers no longer will visit the flowers; the guard at the entrance will abandon their post; and foreign marauders, all the parasites of honey, forever on the watch for opportunities of plunder, will freely enter and leave without anyone giving a thought to the defense of the treasure that has been so laboriously gathered. And poverty, little by little, will steal into the city; the population will dwindle; and the wretched inhabitants soon will perish of distress and despair, though every flower of summer burst into bloom before them."

Now note the signal courtesy with which the queen, this civic asset of the hive, is treated. The authority just cited says: "The purest honey, specially distilled and almost entirely assimilable, is reserved for her use alone. She has an escort that watches over her by day and night, that facilitates her maternal duties and gets ready the cells wherein the eggs shall be laid; she has loving attendants who pet and caress her, feed her and clean her, and even absorb her excrement."

The ants, also noted for their collective efficiency, make use of courtesy in connection with their

labors. A number of ants were seen struggling with a load that seemed to be too heavy for them. They made several efforts to move it, but failed. They desisted from their efforts for a brief period and turned to stroking each other caressingly. They then returned to their task and moved the load. If men would get the best results out of men they must treat them with courtesy.

In the Congress of the United States there is the utmost freedom of speech, each member being expected to present his own views with the greatest possible force, regardless of the views of others, but it is required that all references of one Congressman to another must be couched in courteous language.

All groups of men should make courtesy a part of their lives. There should be courtesy in all of their ordinary dealings with each other—courtesy in debate, and courtesy in their editorial expressions. Roughness of expression is certainly no contributing factor to the manifestation of collective efficiency.

27. Possession of Tact.

The feelings of a group must be taken into consideration. They must be handled in a way that will cause them to be factors in strengthening the activities of the group. Public servants whose duty it is to harness social forces should be persons who

have acquired the art of working in such a pleasing manner as to beget as little friction as possible and a maximum spirit of co-operation. To do this requires tact. The highest results are never gained where there is an absence of tact.

A man at the head of 29,000 men, in his search for the efficient man sends out a list of questions, among which you will find the following:

"Has he tact and diplomacy, and can he meet the public fairly and squarely, creating friendly relations and commanding the good will and respect of those with whom he comes in contact?"

28. Possession of Courage.

The law of inertia, holding that a body once in motion has a tendency to continue in motion in a uniform straight line, and that when at rest remains at rest unless acted upon by some outside force, operates not only in the physical world, but in the spiritual world. People who are stagnant like to remain stagnant. People who are moving like to go in directions which they have chosen. But sometimes stagnation means death. Sometimes continuing to move in a given direction means destruction. If the tendency toward stagnation is to be destroyed, or if the moving in a wrong direction is to be intercepted and changed to a right direction, some danger is necessarily involved. The martyrs of the world have been essen-

tial to its progress. Groups of men found sleeping have had to be awakened, even if they destroyed those responsible for their awakening. If a group cannot produce characters with sufficient courage to incur their disfavor during the time they are being led from a wrong course into a right one, that group cannot make the progress that it should make. Courage, therefore, is essential to the progress of society.

29. Persistence.

We are living in a universe of evolutionary processes. Things are accomplished by slow stages. "First the blade, then the ear, then the full grain in the ear." If such, then, is the method of our universe, none but those who are persistent can gather fruits in this universe. No other nation in the world today has as extensive resources upon which to draw as the British Empire. Although the British are known to possess many striking characteristics, persistence must be rated as one of their greatest traits, and one that is in very large measure responsible for their great holdings in the world.

Two red ants were fighting. One ant succeeded in digging his mandibles into the body of the other and seemed to realize that it was only left for time to bring him the victory, if he would but maintain his hold. The bitten ant dragged his assailant

along and at intervals halted and tried to fight. But the other ant realized that the important thing for him to do was to concentrate on holding the death-grip. Thus, he did not pay the slightest attention to anything that his victim did. He went wherever the doomed ant pulled him, but never released his hold. The two were prodded with a small stick, but the prodding was unnoticed by the victor ant. They were thrown into the water, but there was no relinquishment of the deadly grip. The conquering ant realized that persistence was the one quality needed at that stage, and he allowed nothing whatever to cause him to depart from that which he knew fully assured him of the victory if only he had persistence.

Persistence is nature's favorite quality.

Wherever we find collective efficiency, whether among insects, larger animals or human beings, we find the members of the group tingling with energy. This is true of the hornets, the makers of paper; the bees, the manufacturers of honey; the ants, the herders of tiny cattle that they milk; and the beavers, wonderful carpenters of the watery realms. Among men you do not find collective efficiency where you find laziness, sluggishness and a love of ease. The Anglo-Saxon race has certainly manifested collective efficiency, and is character-

ized by a "restless, discontented, striving, burning energy."

Some of the things set forth as necessary for the manifestation of collective efficiency are such as call for a full measure of mental alertness and much bodily activity on the part of members of a group. Physical conditions, therefore, that interfere with mental vigor and impair bodily health, work in opposition to collective efficiency. It is a significant fact that collective efficiency has not appeared in any large measure or lasted for any great length of time where atmospheric conditions have operated to sap mental vigor; or where the ravages of disease have rendered life insecure or kept the bodies of men enfeebled. Those, then, who would have a full measure of collective efficiency should give adequate attention to all things that contribute to bodily health, mental vigor and the energetic spirit that is seen to be everywhere essential to it.

Mr. H. S. Williams, in an article on "Civilization" in the "Encyclopedia Britannica," says: "We have but partly solved the mysteries of the progress of civilization when we have pointed out that each tangible stage of progress owed its initiative to a new invention or discovery of science. To go to the root of the matter we must explain how it came about that a given generation of men was in a

mental mood to receive the new invention or discovery." Professor Huntington says that "the necessary mental mood is alertness, which is merely a manifestation of energy."

31. Practical Common Sense.

Common sense is but the application of the principle of relativity to the affairs of life. There are things that are true in general, but are not to be accepted as binding under some circumstance. To have enduring success men must have minds able to adapt themselves to altered conditions, that will not hesitate to change when circumstances change.

Moses taught the Jews that they should not labor on the Sabbath day—a very wise and necessary arrangement, as the experience of history shows. But they carried their devotion to the requirement entirely too far when they allowed the invading Romans to utilize the Sabbath for building near their walls fortifications from which attacks were to be launched. Common sense should have caused the Jews to suspend Sabbath observance to the extent necessary to thwart the designs of the invaders. As it was, the Romans took advantage of their failure to exercise common sense with regard to this matter and gained great headway on those Sabbath days, so free from molestation. It was one of the chief contentions of Jesus that common sense should be used in the interpretation of regu-

lations. It was in this spirit that He insisted upon His right to heal on the Sabbath day.

* * *

The virtues which we have now discussed under the general heading "Essential Elements," afford opportunities for treatment from many more angles than those which have engaged our attention. It has not been our aim to exhaust the treatment of them. Many of them have been ably and charmingly treated in some of the world's best literature. It has been our sole aim to show the social value of the qualities herein treated, and to establish their connection with collective efficiency. Having, we hope, done this, we commend to our readers that great body of inspirational literature designed to write the finer qualities deeply in the hearts of men.

SUMMARY OF THE ELEMENTS OF COLLECTIVE EFFICIENCY

1. A capability for self-renunciation.
2. Keen sense of personal responsibility for the general welfare.
3. Control of the appetites.
4. Honesty that begets fidelity to trust and justifies a policy of faith in man.
5. Reliability.
6. Spirit of reconciliation.
7. Suppression of the spirit of revenge.
8. Love of one's neighbor.
9. Maintenance of family life.
10. Ready tendency to second.
11. The capability for readaptations.
12. Possession of a self-curative capability.
13. Possession of the ideal of unity.
14. Spirit of tolerance.
15. Patience.
16. Promptness.
17. The tendency to plan for the future.
18. Curiosity that leads to the habit of inquiry.
19. Recognition of the enlarged responsibility of leadership.
20. Self-control.

21. Self-respect.
22. Practice of relying upon the force of public opinion.

CHAPTER VIII

PROPER COMBINATION OF QUALITIES

23. Possession of a sense of proportion.
24. Suppression of the spirit of jealousy.
25. Avoidance of excessive emotionalism.
26. Employment of courtesy.
27. Possession of tact.
28. Possession of courage.
29. — stence.
30. Energy.
31. Practical common sense.

MOUNTAIN PEAKS

1. A capability for self-renunciation.
2. Keen sense of personal responsibility for the general welfare.
3. A ready tendency to second.
4. A love of unity.
5. The habit of inquiry.
6. Honesty that cannot be shaken.

These traits should by all means be developed to the highest possible point.

Once more we summon nature to give her lesson in support of the proposition that what is needed is the right combination of qualities. Chemists tell us that a hen's egg and a snake's poison are composed of about the same chemical constituents, and that the difference between the two arises out of a difference in the arrangement of molecules in the two. The molecules that compose the egg are so arranged as to produce nutritious food beneficial to the most delicate constitution. The same mole-

seems to me that for the nation, as for the individual, what is most important is to insist on the vital need of combining certain sets of qualities, which separately are common enough and, alas, useless enough."

Once more we summon nature to give her lesson in support of the proposition that what is needed is the right combination of qualities. Chemists tell us that a hen's egg and a snake's poison are composed of about the same chemical constituents, and that the difference between the two arises out of a difference in the arrangement of molecules in the two. The molecules that compose the egg are so arranged as to produce nutritious food beneficial to the most delicate constitution. The same mole-

cules arranged differently constitute the deadly poison that can wreck the most robust constitution.

Professor Shaler bears testimony to the importance of the matter of combination. He says in

"The Neighbor": "We see, though as yet but dimly, how the more or less temporary groupings of these inconceivably small units give us all the varied qualities of matter. In one order of arrangement,

in any set of atoms, we have a molecule which sends forth a stream of actions that affects the realm about it in a certain manner. If we change the grouping of the association with no other alteration save that brought about by the change in the number or position of its units, the qualities it sends forth are altered; it may be in effect indefinitely, so that an inconceivable variety of properties can be produced by the constituent units. Thus by a mere shifting of the stations of the thirty atoms of carbon in a molecule of a certain kind of alcohol, species of that group may be produced in number so great as to transcend the imagination.

The sum of the innovations thus originated may far exceed a million million, and each of the perturbations gives rise to substances of new qualities—that is, to forms of matter each of which has a peculiar influence on its environment. It is evident that even in the relatively simple conditions of the atoms of a molecule, what appear to be very slight

alterations in the relation of its atomic units to each other in some inevitable way alter the quality of the action which the association exercises on the individuals about it."

In view of this fact no final consolation should come to any group merely because it is found out that all men are fundamentally alike. They are fundamentally alike, but in one group the qualities are arranged in a certain order, producing poison, whereas in another they are so arranged that a most beneficent result follows.

The Haitians had courage—a marvelous amount of it—but courage alone did not give them an energy during government. Along with their courage they had excitable natures. Exasperated because of the killing of political prisoners by the President of Haiti, the Haitians violated international law by dragging him from the French legation, in which he had taken refuge, and in a moment of frenzy they tore him limb from limb. French soldiers were called to restore order, but later retired in favor of American soldiers. Thus this momentary outburst of emotions brought about a loss of Haitian independence. So, what did it profit the Haitians if they ardently loved their country, if they cherished their independence, if they were characterized by courage—what did it profit them if they possessed these characteristics, but failed to

control their emotions and thus forfeited their independence so dearly bought?

On the other hand, the ability of the British to master their emotions has enabled them to develop persistence, a trait that has contributed so very much to their success in the world. Since they are not so easily swayed by their emotions, they can calmly pick their way and can choose policies in which they can persist. The highly emotional man or group or race must often retrace steps taken in a time of unreflecting enthusiasm. Like the Haitians, the British have courage, but it is accompanied by emotional control, and it is this combination that wins.

We have laid great stress upon the necessity of having a ready tendency to second. While this trait is absolutely essential, it will lead to endless woe unless it is associated with the habit of inquiry. The world is yet infested with selfish individualists who have the disposition to prey upon their unsuspecting fellows. Unless men have the habit of inquiry and the power of analysis which this habit ultimately brings, they will the more easily become the prey of self-seeking individualists, and will often be fooled into seconding men and measures that should call forth their bitter opposition.

Mention has been made of the great value of the spirit of the initiative in members of a group. But

unless this trait is possessed in connection with the spirit of seconding it will prove to be a great curse. A person is aroused to the point of trying to accomplish a certain good end. When the spirit of seconding is lacking, this person will not seek to find out who else has been moved to act in the same direction; will not endeavor to become identified with a movement already started, but will inaugurate a new one. Therefore, in groups lacking in the seconding spirit you are likely to find numbers of movements of a similar nature, none of them succeeding. This condition will be found to exist even in the face of a dire necessity.

There were certain African tribes that were as brave and as daring as mortals ever could be. But they did not have the habit of inquiry; did not keep up with Europe in the matter of inventions and the mastery of the earth's resources, and as a result they were not the equals of the Europeans upon the battlefield. Their very courage was their destruction, because it was not accompanied with the habit of inquiry.

When a group finds that the virtues which it possesses have not brought what was expected, it is not the part of wisdom to insist upon parading the conceded virtues upon the theory that they have been undervalued. Rather let there be searching of a most diligent character in the hope of finding

whatever it is that is needed to accompany the other great virtues. Let it be remembered that racial success is under a law like everything else in this universe of law, and whenever and wherever it is not on hand it is absent because some portion of the law governing the matter has not been complied with.

CHAPTER IX

IMPERFECT TRANSFORMATION

So far as our ears make report, this vast universe of ours is operated without noise. Despite the seeming ease with which its affairs are conducted, its movements represent phenomena far beyond the comprehension of the mind of man. The great nations of the world that have developed collective efficiency conduct their affairs in an orderly manner, without undue noise and apparently with great ease. But the task must not be esteemed a small one because of the seeming ease with which it is performed, any more than we can look lightly upon the matter of operating a noiseless universe. Some of the world's greatest tragedies have resulted from the cherishing of mistaken notions with regard to possessing collective efficiency. When large groups grapple with problems that are beyond their capability and failures come, they are not small failures but often are accompanied by great distress.

Groups should not allow themselves to be deceived by the simple presence in their midst of individuals with great talents. The Neanderthal man, who is reputed to have preceded us upon this

earth, had a far more powerful frame than what we have, but he disappeared in the presence of smaller human beings who practiced co-operation while he depended upon his power as an individual. Transformation of groups from a state of inefficiency to that of efficiency does not always go hand in hand with the development of powerful individuals.

It must not be thought by groups that all in their midst who have mastered the arguments in favor of co-operation are co-operators. Individualists will appear on the scene well versed in all the arguments pertaining to co-operation, able to present them convincingly, but they will have no end in view save that of benefiting themselves. A close study of the lives of those individualists who are robed in the garments of co-operators will show that about their only interest in co-operation is manifested when it is headed in their direction. They are ready to cast the doctrine aside as soon as it has served their personal ends. They clamor loudly for co-operation when this would bring profit to themselves, but seem not to think of practicing it with reference to others.

Groups must beware of thinking that they have a co-operative life merely because some leaders bind themselves together. Bandits have been known to form very close unions, but bandits are

not true co-operators. They have no genuine interest in each other. What one bandit does for another is not necessarily based upon interest in his welfare, but may be that which he feels he must do to advance his own interests. Combinations that seem to be co-operation may be permeated with the rankest sort of selfishness. Take, for example, a pack of wolves. The wolf has acquired the instinct of working with his fellows, but is lacking in the real co-operative spirit. This is shown by the fact that co-operation ceases as soon as food is secured. The bees, having more of the real spirit of co-operation, have their food in common, the opposite of the practice of the wolves.

Moreover, the fundamental anti-social spirit of the wolf shows itself when one of the pack is wounded. Not having the true spirit of co-operation, the wolves attack their wounded companion and destroy him. There are men with wolfish minds and hearts. They have the penetration to see the benefit to arise from co-operation; have the adjustability that enables them to work in a combination, but individualism, which has not been altered, only submerged, again breaks out. It is individualists of this type that start great co-operative enterprises, but wind up by perverting them to their personal use. Thus it behoves all groups to be on their guard concerning the spirit that lies

behind combinations that are formed by its members. Banks can be organized, not to help, but to fleece a community. Mutual good may not be the actuating motive at all.

Pitiable indeed is the plight of untransformed groups! They develop a leadership that has what Grover Cleveland described as "the cohesive power of public plunder." In order for this leadership to be dethroned, co-operation is needed, but this never comes in proper measure in untransformed groups. Hence, such groups are doomed to be afflicted with blood-sucking leadership.

Sometimes there seems to be no hope of the redemption of the masses from their fellows that are so selfishly exploiting them, except through the intervention of a truly co-operative group. This is in a measure an explanation as to why the English control such vast numbers of peoples of alien races with a minimum of friction, all things considered. Many alien groups that are individualistic in spirit were ruled by their own despotic leaders. Such a spirit can never lead to success. Disaster is certain to overtake anything that is dominated by it. The wreckage, the chaos, the utter inefficiency begotten by the individualistic spirit served as an invitation to the English to intervene.

There is perhaps no mentality on the earth keener than that of the English for personal gain,

but along with this desire for personal gain goes the notion of rendering real service in return. This co-operative spirit is such an improvement over what was suffered at the hands of exploiters who were not at all co-operative, that there is but slight clamor for the displacement of the English, and the placing of power again in the hands of those who have no genuine love whatever for their fellows. Groups of men that are co-operative in their natures will, of course, have forms through which they operate. Groups that do not have co-operative natures, but are seeking to become co-operative, should avoid the mistake of thinking that their problems will be solved by merely adopting the forms worked out by the co-operative spirits. There is no magic power in a form. The donkey must do a great deal more than put on a lion's skin before he can fill a lion's place in the world. The people of Haiti admired the form of government adopted by the people of the United States, and proceeded to copy it very closely for their own use. But they did not examine closely the mentality, the type of mind that was behind this form. The sum of the traits of the Haitians working in this democratic form soon made of itself something else. The Encyclopedia Britannica says: "In practice, however, it resolves itself into a military despotism, the power being in the hands of the president."

The Mexicans discarded the monarchical form of government and sought to establish a democracy. Now, in a democracy, the post of leadership remains within calling distance of the people, so that they may jointly indicate the course they are to pursue at any given time by the type of leader chosen for that occasion. In an autocracy, leadership is a permanent possession of the ruler. The Mexicans, although operating under the form of a democracy, made the leadership of Diaz permanent, and practically forbade anyone to aspire for the post, a right which goes with a democracy. Whereas, in a true democracy Diaz would have been removed by the expression of the will of the people, as it was he was driven out only by force. About four men have ruled since his day and two of them were assassinated.

Without transforming their spirits the Russians sought a transformation of the government. They adopted a republican form of government under the leadership of Kerensky. But, still being of the spirit to be governed along autocratic lines, an autocracy sprang up in the place of the democratic form that had come before the needed change of spirit.

Without undergoing the necessary transformation of spirit, the Chinese sought to establish a republican form of government. Having a demo-

cratic form without the democratic spirit to operate it, they have had some very bitter experiences.

From time to time masterful characters have arisen in Africa and have succeeded in building great empires; but neglecting the matter of the type of spirit possessed by the people, the governments have collapsed when the great characters creating them have passed away, the people as a whole not having the associative spirit. Livingstone says: "Formerly all the Magarja were united under the government of their great chief Undi, but after Undi's death it fell to pieces. * * * This has been the fate of every African Empire from time immemorial."

Persons within and persons without a group may be led to believe that a divisive nature has been transformed into an associative one because of a species of unity that comes as a result of outside pressure. Let us suppose that the molecules of gas have a capacity for reasoning. Crowded together in a shell, they fly through space, congratulating each other upon the closeness of association existing in their ranks, each molecule hugging its neighbor in a fond embrace. After traveling thus for a few miles the steel shell inclosing the molecules of gas explodes. As soon as the outside pressure is withdrawn each molecule reverts to its old divisive tendency and proceeds to get as far as possible

from every other molecule. Something on this order happens whenever human beings who haven't co-operative natures are thrown together. Outside pressure may cement them for a time, but unless their natures have been made over into true co-operative ones the withdrawal of this pressure will be followed by a process akin to that just mentioned as taking place when gas is liberated from the steel shell.

The brown man of Asia has not manifested a thoroughly co-operative nature, although there are signs of growing unity. But Mr. Lothrop Stoddard thus describes this development: "The brown world's present growing solidarity is not a positive but a negative phenomenon. It is an alliance, against a common foe, of traditional enemies who, once the bond was loosed in victory, would inevitably quarrel among themselves. Turk would fly at Arab and Turkoman at Persian, as of yore, while India would become a welter of contending Hindus, Moslems, Sikhs, Gurkhas, and heaven knows what, until perchance disciplined anew by the pressure of a Yellow Peril. In Western Asia it is possible that the spiritual and cultural bonds of Islam might temper these struggles, but Western Asia is precisely that part of the brown world where population-pressure is absent. India, the overpeopled brownland, would undergo such a

cycle of strife as would devour its human surplus and render distant aggressions impossible."

For hundreds of years the Irish felt themselves oppressed by the English. This outside pressure unified the Irish to some extent, but left them divided into Northern and Southern Ireland. England made an offer to Ireland that impressed world opinion as being worthy of acceptance by the Irish people. Instead of uniting all Ireland, as was hoped, this offer caused one part of Ireland to feel less kindly toward England, failed to heal the breach between Northern and Southern Ireland, and was the cause of a split in that part of Ireland that had been manifesting a strong spirit of unity. Perhaps the greatest of all problems before the Irish is that of so transforming Irish nature as to make it more associative in fundamental tendency. The overwhelming part played by the spirit in the conduct of the great collective enterprise known as democracy is seen in the contrast between the conduct of the English and that of the Haitians, Mexicans, and others not fundamentally of an associative bent. The people of England have traits needed for the operation of a democracy. They concede to the majority the right to direct the course of the group. They give to all an opportunity to shape the collective will, and all bow to it when it has been clearly expressed. With

these and other essential traits, they are able to conduct a democracy even without adopting a democratic form of government. Thus we have associative natures conducting a true democracy without a democratic form of government far more acceptably than individualistic natures can with such a form. The great overshadowing need of races and groups is not primarily a change of forms, but a change of spirits.

An analysis made of the character of Mr. Lloyd George of England by the London Spectator, forcibly illustrates the long journey to be travelled before full transformation is reached. Mr. Lloyd George is a Welshman, a Celt belonging to the same racial group as the Irish and the French. The Celtic nature is not as co-operative as the Anglo-Saxon, the Irish furnishing a striking illustration of the fundamentally divisive character of the spirit of the Celt. The Spectator asserts that Mr. Lloyd George has never been really transformed from the individualistic to the co-operative type. It says of him:

"Lloyd George never understood and never will understand the English or their way of looking at things. They are to him strange, odd, stupid creatures, to be managed and cajoled, but there is with them in his mind no real community of feeling—no mystic freemasonry of the soul.

"Finally, Lloyd George, had he been a true and effective member of an English political party, would have learned how to co-operate with other men—a very different thing from leading, or buying, or cajoling, or coercing them. As it was, he never learned to curb his impatient temper and to get men to work with him, not under him. And so he was always turned in upon himself and became day by day and year by year more complete an egoist—trusting to none but himself and within himself nothing but force, dexterity and the appeal to the selfish side of humanity. But egoism in the end is sure to fail. Every triumph is but a milestone on the road to ultimate defeat. Yet even now Lloyd George does not realize what has happened and is pathetically distracted to find that the old spells no longer work. He thinks 'only one more speech, only one more bold thrust of the sword, and all will be well.' It is not so. The enchanter enchants no longer. The magic circle is erased. The wand is broken. It is not long before Merlin will retire sad and silent to his cave."

If Mr. Lloyd George is not to be regarded as having been transformed from being an individualist into a co-operator, then the possibility of transformation may be doubted. But over against the case of Mr. George as thus presented we cite that of Disraeli. The Jewish race, of which he was a

member, is regarded by the late Prof. Nathaniel S. Shailer as the least transformable of all the races of mankind; yet the Spectator says that he underwent the transformation which it considers never to have taken place in the case of Mr. George. Says the Spectator:

"In the case of Lloyd George this intensification of egoism through alienation and isolation might have been corrected (as it was in the case of Disraeli) if he had been a genuine member of one of the two great political parties. 'The gods willed it otherwise.' Lloyd George was never a Liberal in the sense in which Mr. Gladstone and Sir Henry Campbell-Bannerman were Liberals. He was first a Welsh member; that is, one of a group in a working alliance with the Liberals, then a radical free-lance heavily fed to serve under the Liberal banner, and then a lone wolf leading a coalition. He thus never had the need of a Disraeli first to think out a scheme of politics and then gradually to educate his party into its acceptance. That made Disraeli into an Englishman, or at any rate into a man who thoroughly understood, admired, and in the end loved the English race. It eliminated the Judaism."

The humble-bee is an imperfect transformation of the solitary bee. The humble-bee and her daughter-insects co-operate. The young females

add to the cells provided by the mother and gather food for storage therein. But upon the approach of winter the community is broken up and the males and the workers die. The young queens that live through the winter start fresh nests in the succeeding year. Thus the humble-bee because of imperfect transformation, because it has failed to imbibe a full measure of the spirit of co-operation, falls far short of the wonderful achievements of the Apis that does not break up co-operation upon the approach of winter.

The civilized nations of all the world were profoundly shocked by the actions of the Greeks in executing their former leaders who had failed in their great adventure against the Turks under the leadership of King Constantine, after the close of the world war. While the deed was a horrible one it was but the manifestation of imperfect transformation. The Greek nation as a whole was responsible for what had happened. It should have had forces within its life sufficient to prevent the undertaking. But in spite of the excellence of the Greek spirit along many lines, it seems yet unable to grasp the idea of collective responsibility. Instead of concentrating the blame on the men in the lead at the time of the failure, the Greeks should have distributed it among themselves, giving to each one his dividend of responsibility. The press

of the world showered bitter criticism upon the Greeks because of the execution, but were the Greek people prepared to feel collective shame? Or did the Greek mind throw upon the officials then in charge of the government the blame for the execution?

In addition to the deficiency mentioned, the official statement of the cause of the execution charges in essence that the influence of baneful individualism is yet powerful in the life of the people. The statement says:

"They concealed from the people the danger of King Constantine's return, which they sought in order to enjoy high office under him. They stifled public opinion against them by terrorist methods and arranged a pretended offensive against Constantinople, thereby bringing about the enemy's offensive."

So, according to the testimony of the Greeks their thousands of years of civilization have left them cursed with individualism, which they sought to get rid of by means of firing-squads. What the Greeks needed to have done was to have acted upon the suggestion of Aristotle, made centuries ago, to the effect that human nature is subject to change; and they should have addressed their attention to their mentality, which is the fundamental cause of their lapses stretching backward through the ages.

It is to be borne in mind and should never, never be forgotten that individualism is the characteristic spirit of every generation of every nation, that it must be eliminated from the life of every generation, and that any failure so to do in any generation is likely to bring on some such sorry spectacle as that made by the Greeks in the eyes of the world.

When may a group be favorably compared with groups manifesting collective efficiency? When it has developed individuals with brilliant intellects, men and women of genius? When its members have amassed great wealth as individuals? When there are numerous organizations designed to bring personal benefits to members? There may be a truly wonderful showing along these lines while the true associative spirit is still missing. The decisive question to be asked of a group is not as to its intelligence or wealth or the number of its men and women of note, but as to the extent to which it is addressing itself to its joint tasks. Are its members quick to recognize the joint nature of a task? Are they quick to act when a joint task looms before them? What is being done for delinquents? What arrangements have been made for the care of orphans, the crippled, the lame, the blind, the deaf, the dumb, the infirm, the aged poor, for public education? Is there an excess of

deaths over births? Is that which is best in the group being passed around and offered to all? Are the strong in close sympathetic touch with the weak, helping them to rise? Is the reformer at work to cause the group to make necessary changes in its life, and are his efforts seconded properly? How are those questions being met which affect the group as a whole? However much two groups may resemble each other in point of achievements, they are not even of the same order, if one group gives attention to joint tasks while the members of the other give attention to individual tasks only, or to such things as hold out some form of personal reward.

A thorough knowledge of the science of collective efficiency will not of itself bring about complete transformation and the manifestation of collective efficiency. Along with the knowledge there must be the impulse and the skill to execute things that cannot be imparted from the outside. A group may be thoroughly harnessed in all that the science of collective efficiency offers, and may yet remain ineffective as a group.

The case of the Pedestrian Locust clearly illustrates the thought here presented. Fabre says of him: "The other Locusts cannot be described as noisy, but this one is absolutely dumb. In vain have the most delicate ears listened with all their

might. This silent one must have other means of expressing his joys. What they are I do not know.

"Nor do I know why the insect remains without wings, a plodding wayfarer, when his near kinsmen on the same Alpine slopes have excellent means of flying. He possesses the beginnings of wings and wing-cases, gifts inherited by the larva; but he does not develop these beginnings and make use of them. He persists in hopping, with no further ambition; he is satisfied to go on foot, to remain a Pedestrian Locust, when he might, one would think, acquire wings. To frit rapidly from crest to crest, over valleys deep in snow, to fly from one pasture to another, would certainly be great advantages to him. His fellow-dwellers on the mountain-tops possess wings and are all the better for them. It would be very profitable to extract from their sheaths the sails he keeps packed away in useless stumps; and he does not do it. Why? "No one knows why. Anatomy has these puzzles, these surprises, these sudden leaps, which defy our curiosity. In the presence of such profound problems the best thing is to bow in all humility, and pass on."

CHAPTER X

AGENCIES OF TRANSFORMATION

We now have before us the tremendous task confronting mankind, the transformation of the spirits of men and the equipping of those spirits in such a way as will cause them to act together nobly in all matters of general concern and transmit this capability and this practice to those that are to come after them. What are the agencies to be relied upon to do this work?

It is a false hope to think that the needed virtues may be transmitted from one generation to another through the blood. Mr. Edwin Grant Conklin, Professor in Biology in Princeton University, says: "In this sense we have inherited from our ancestors language, literature, science, property, customs, institutions. These are no part of our germ-plasm, nor even of our blood and brain, but rather of our environment. Because of this social inheritance society may advance from age to age, each generation starting where the preceding one ended, as in a relay race—whereas, in our germinal inheritance each generation begins where the previous one began, namely, from an egg-cell, and the whole course of development must be repeated in

each generation. Civilization is the result of the accumulations of social inheritance, and the future progress of society must depend largely upon this capacity of profiting by the experiences of former generations."

The greatest of all agencies that shape the spirits that operate in groups is social heredity. Kidd says:

"It is the nature of its social heredity which creates a ruling people. It is what it lacks in its social heredity that relegates a people to the position of an inferior race.

"In the national and racial inheritance of a people the influence of the elements of its social heredity insensibly envelops and saturates the entire collective mind. Imposed on the young at an early age and under conditions of emotion the effects of inheritance thus transmitted exceed and outlast those of every other influence in life."

* * *

"The will to attain to an end imposed on a people by the emotion of an ideal organized and transmitted through social heredity is the highest capacity of mind. It can only be imposed in all its strength through the young. So to impose it has become the chief end of education in the future.

"Oh, you blind leaders who seek to convert the world by labored disputations! Step out of the

way or the world must fling you aside. Give us the Young. Give us the Young and we will create a new mind and a new earth in a single generation."

Nature offers an analogy that serves to add emphasis to this exhortation of Kidd with regard to the young. Whatever the bees are to do to develop a queen must not be neglected too long. The labors in this direction, to be successful, must be begun within three days after the bee is hatched. Any female can be developed by them into a queen if the task is begun within the time named. Beyond that period all efforts in that direction would be wholly useless. Accepting this suggestion from nature let there be the utmost care of the young child.

A great question that confronts every group is as to what it has to offer to the mind of the child in the way of a community atmosphere. Is the tone of life in the community predominantly selfish or altruistic; jealous or generous; constructive or destructive; individualistic or co-operative; concerned about the future or occupied wholly with the thoughts of the moment? Upon the thinking of the community depends the kind of individual being made of the child. If the child comes out of this social mould with a co-operative spirit, he has in him the possibilities of a good citizen, a good team mate. If he comes out as an individualist, it will

be difficult to change him into good governmental material.

When society bends down over the child with the smile of benevolence; when he is blessed by the collective action of his group; when he can feel the impulse of a common pull; when he sees selfishness rebuked and unselfishness rewarded; when he sees envy, jealousy, malice, revenge and all the other baser motives of mankind relegated to the rear and denied the seats of honor; then we get a soul determined thenceforth to find its own highest good in the good of his group.

The Mother

The mother is the chief instrument through which the social inheritance functions in shaping the mentality of the child. Kidd tells of an experiment with wild ducks which shows how the mother imparts traits after birth which have been regarded as coming with birth. He approached a nest of wild ducklings just as they were emerging from their shells, the mother being absent at the time. These ducklings showed no fear of him whatever. One of them he held in his hand without protest on its part. Going away for a while he returned and found the mother with her young. Upon seeing him the mother uttered a loud squawk and all the young fled. Kidd caught the same duckling that

he had previously held in his hand, but now it was frightened and was trembling in every feather. The mother, whose training and experiences had taught her to fear man, had imparted this fear to her ducklings and had transformed them from trustful creatures into thoroughly suspicious ones. Man's inheritance, likewise, is greatly from the mother's mind, and not alone from her blood.

Religion

Transformation is peculiarly the task of religion. Prof. Hocking, in his book, "Human Nature and Its Remaking," says: "The great religions have spoken ill of original human nature; but they have never despaired of its possibilities.... In spite of the revolutionary character of their standards, they are still, for the most part, committed to the faith that they are reachable. And they have so far trusted themselves to this faith that the entire accumulation of scientific knowledge regarding the determination of character, regarding heredity, especially regarding the instincts, leaves them unmoved.... Religion declines to limit the moral possibility of human nature."

Religion places before its followers common ideals that unify them and cause them to labor for common ends. It is dedicated to the task of eliminating selfishness which inevitably gives rise to a

blighting individualism. By insisting on a change of heart, men are brought to master those impulses that came into their nature in the period when it was the chief occupation of men to wage aggressive warfare and to defend themselves from attacks growing out of greed and hatred. If collective efficiency is to be obtained, there can be no ignoring of religion.

The minister of religion should hold in mind that he has an earthly as well as a heavenly duty; that he is not only required to fashion souls for citizenship in heaven but for citizenship on earth as well. The kingdom is to come in earth even as it is in heaven. Every element that is demanded for collective efficiency has support in the Bible, and he who would aid in fashioning the model social group will find in the Bible a text to serve as a basis for every point involved. There is that in the Bible which, properly expounded, will stimulate the habit of seconding, the spirit of inquiry, the love of unity, the suppression of jealousy; will stimulate each and every virtue necessary for collective efficiency, whether mental, moral or temperamental; will create beings able to act together enduringly. Here is room for the Bible student to establish the connection between it and each element necessary for the manifestation of collective efficiency. Mr. Wells says: "Education is the preparation of the

individual for the community, and religious training is the core of that preparation."

But the workers along religious lines must not make the mistake of thinking that goodness is the only requirement. It is very true that without certain moral qualities there can never be enduring co-operation of the highest order, but it is equally true that simple goodness of itself will not suffice. The Esquimaux are people of good character, yet they are utterly lacking in collective efficiency. The Encyclopedia Britannica says of them:

"They never go to war with each other, and rarely come to blows—morbidly anxious not to give offense." But there is nothing to be said of their racial power, of their achievements as groups. There is practically nothing to be seen in all their land except what can be done by one person. Prof. Shaler Matthews says: "Advance in civilization has not been accomplished by simply producing individuals of high religious and moral character."

Education

Mr. Lecky says that in philosophy, in statesmanship, in sculpture, in painting, and probably also in music, the Greeks "attained almost or altogether the highest limits of human perfection." Yet when the great collective task of shaping the destiny of the ancient world was put into their hands by the great conqueror, Alexander, they utterly failed to measure up to the great responsibility.

Since the destiny of a race, a nation or a group is determined by its traits, the question of transforming traits is of sufficient importance to justify the establishment of a department in higher institutions of learning devoted to that matter. This department should not only acquire a scientific knowledge of traits, but should develop methods of shaping them. Universities are now engaged in

ly reply, "The gradual dying out among our people of those hereditary traits through which the principles of our religious, political, and social foundations were laid down, and their insidious replacement by traits of less noble character."

Benjamin Kidd has this to say: "The lacking qualities are not intellectual at all—even the highest intellectual capacity in no way tends to compensate for the lack of these qualities. We may go even further and say that its possession without these traits tends further to lower the racial efficiency."

The traits of a race determine its destiny. Dr. Henry Fairfield Osborn, Research Professor of Zoology, Columbia University, says: "If I were asked, 'What is the greatest danger which threatens the American republic today?' I would certain-

extension work. Let them address themselves to the task of reshaping the traits of the people as well as that of imparting knowledge to them.

The advanced groups of men have mapped out systems of education which are being copied by the various races of mankind, and by some that do not

at present possess in sufficient measure the principal traits that have put the advanced races where they are. The copying races must not make the mistake of thinking that their task is finished when they simply acquire the knowledge wrought out by the advanced races. This, of itself, will no more suffice for backward groups than an acquisition of all the botanical knowledge of ants by grasshoppers will cause the latter to act as do the former. In addition to learning what the ants know, grasshoppers must also develop the ants' traits if they are to share their destiny. Likewise, backward groups must acquire certain of the traits as well as the knowledge of the more advanced groups if their success is to be duplicated.

The systems of education of the advanced races will be found to be deficient in this matter of providing for the proper shaping of traits. Being strong in some of the most important traits needed by backward groups, they have omitted provisions for their development. In this way the mere copying groups will have grave disappointments. The

copying groups will find themselves studying the same books, acquiring the same knowledge, completing the same courses as the advanced groups, yet utterly unable to make the same use of the education acquired.

The value of education in a group is determined by the traits upon which it is laid, just as the quality of a crop is determined by the character of the soil in which the seeds are dropped. The same sort of cotton seeds placed in different kinds of soil will produce different results, and the same sort of education planted amid different kinds of traits will produce different results.

The teacher should regard himself a link in the chain of endeavor that has for its mission the changing of a separatist into a co-operator, the individualist into a citizen, material as furnished by nature into the finished product out of which the strong government is made. What glory is there for the teacher who sends individualists swarming into the world, using their sharpened wits to tear the social fabric to pieces for their own personal ends? What glory is there for a teacher looking out upon a swarm of his educated products unable or indisposed to work together, neglecting golden opportunities that would come as the outgrowth of enduring co-operation? What joy will there be for teachers in look-

ing out upon an army of educated sheep, good at heart, but unable to work together? Or upon an army of educated wolves which will only co-operate when there are prospects of snuffing out the lives and drinking the blood of others?

The late Dr. Lyman Abbott, says: "Education is not a panacea. Equip a man with all the powers with which education can equip him and you simply give him power with which he can carry on selfishness more skilfully and more efficiently than before. It will put an end to certain forms of sin and will put others in their place. The educated man will not pick your pocket, he will only forge your name; he will not steal, he will only defalcate. He has learned how to do his robbery, his stealing, his sin on a larger scale, and with somewhat less chances of detection."

That education has a social mission Prof. George Albert Coe thus points out in his book, "A Social Theory of Religious Education." "Education aims at 'social adjustment and social efficiency.' This phrase represents the strong reaction of recent years against all formal conceptions of education—that is, conceptions that involve no notion of guiding the young in the social application of the powers that education brings out. To define the aim of education as the unfolding of children's powers is like saying that the purpose of a railroad is to

cause cars to move from one place to another. What the cars carry and whither they are going are the important considerations. The strains that have developed within our industrial and civic life since the coming of machine manufacture, steam transportation, and the massing of the populace in cities, have compelled us to see that the attitudes and the outlook of children with respect to their fellow-men are the prime concern of schools."

Every teacher should know thoroughly all the traits needed for collective efficiency. He should commit them to memory and keep a list constantly before him, scanning it daily. He should be on the alert in all his classes and on the play grounds for manifestations of traits that are anti-social in tendency, holding in mind that his supreme task, overshadowing in importance all others, is that of producing co-operators. As all things in nature and all the experiences of mankind testify to the value of co-operation, the teacher should not fail to point out in every branch of study the lessons demonstrating that value.

In studying the history of the rise and fall of nations, it should be pointed out that every rise has been the result of co-operation, and every fall has been caused by the presence of some anti-social or non-social traits.

The play of the pupils should be so fashioned as to stimulate the team spirit.

Where more than one teacher is employed, however much they may differ among themselves, their demeanor in the class rooms should be such as to give to the school the atmosphere of unity.

There should be periods set apart for the purpose of giving attention to the fashioning of traits.

Self-study on the part of pupils should be encouraged, and examples of the right sort of traits in the various orders of creation should be held before them. Among the young, stories concerning the doings of the social insects and animals will no doubt prove to be highly profitable.

The definite task, then, that lies before those who would develop a co-operative people out of such as are not co-operative is very largely a problem in psychology. Mr. Wells says: "The psychology of nations is still but a rudimentary thought. Psychologists have scarcely begun to study the citizen side of the individual man."

If this matter of fashioning traits is ignored, if leaders of groups content themselves with shouting to their followers that they should co-operate, if they seek to practice co-operation while ignoring the task of developing the social traits in the people, then look for collapse after collapse! Look

for seeming success to be followed by most tragic failures!

If there is a teacher who has the idea that it is none of his business to make a co-operator, we ask him to consider the assertion of Mr. Wells, that the outstanding educational problem of the age is "The preparation of the individual for an understanding of and a willing co-operation in world affairs."

The Germans, at a fearful cost to the world, have demonstrated for all time to come the part that a teacher can play in the transformation of a people. Mr. Wells says: "The young German read this in his school books, heard it in church, found it in his literature, had it poured into him with passionate conviction by his professor. It was poured into him by all his professors; lecturers in biology or mathematics would break off from their proper subject to indulge in long passages of patriotic rant. Only minds of extraordinary toughness and originality could resist such a torrent of suggestion."

Social Service Organizations

Membership in social service organizations operates in three ways to fertilize the soil for the development of co-operating natures. In the first place, working in an organization tends to take stiffness out of a man's mind and to give to it the pliability

necessary where one is to be a member of a team. As a child is helped in the matter of acquiring an adjustable disposition by being one of a number of children in the same family, so adjustability is developed in those who engage actively in fostering social service organizations.

In the second place, such activities on the part of a man keeps his mind from growing hardened because of concentration on his business, the self-seeking side of life.

In the third place, such service has a tendency to beget in the minds of those served a more kindly regard for mankind in general. In hearts aglow with love for their fellow-man there is a better opportunity to develop social virtues than in those who have not had experiences to cause them to think kindly of their fellows.

The Individual

The greatest of all agencies capable of bringing about transformation is the individual. Man is a self-regarding creature, and in that fact lies, to a very great extent, the hope of the world.

Each man should become an unsparing student of himself and his tendencies. He should know thoroughly all the things that should be in the inner nature of a co-operator, and all the things that mark the individualist. Every man in every

group should have intercourse with his own spirit —should survey his life in the light of the requirements of collective efficiency. Not only should the individual study himself, but he should also study his fellows and the life of his group. He should measure his group by the demands of collective efficiency; should discover in what respect the life of his group is failing to meet the requirements. When each individual is at work on his own mentality, and is a student of the mentality of the others of his group, a long step will have been taken toward universal transformation.

CHAPTER XI

NATURE'S CORRECTIVE

The power that comes with collective efficiency is not in itself an end to be sought after, nor will it be permitted to rest permanently in unworthy hands. Those who seek this highest of all honors known to the human mind should have a high moral aim—should be inspired by a lofty purpose; should stand for the triumph of right at every point and at any cost. In patience, but with unflinching persistence, there must be a passionate pursuit of the right.

A moral aim pervading a group has the power to generate enthusiasm and to develop cohesion. The inspiration that it begets serves as a foil against outside attack. The lack of it means internal wranglings and a progressive tendency toward disintegration. There is no surer sign of the absence of a controlling moral purpose than the existence of unseemly wrangles. Just as confusion reigns in the beehive when the queen disappears, so the absence of a high moral aim begets confusion among men.

The United States of America is a nation dedicated to noble purposes and swearing allegiance to

a high moral purpose, although at times failing to attain its high ideals. Human slavery was not in keeping with the professed ideals and the attempt to carry on, harboring this evil, brought the country to its greatest crisis. The presence of evil in a combination is a force inevitably tending toward suicide. America's two most noted bandits, who formed combinations for evil, both died at the hands of treacherous comrades.

A high moral purpose refines the judgment. Wisdom lends its guiding light only where the moral aim is present. Bad judgment is a necessary accompaniment of low aims. Men cannot plan for evil and at the same time plan wisely enough to avoid a clash with the moral order. History shows that the bad judgment of evil combinations has led to situations that have brought about destruction. Moreover, the forces of nature are ever on the alert against every force that would nullify her purpose to achieve a glorious end in her work. If evil fails to commit suicide through internal strife; if it fails to exercise bad judgment leading to its destruction, nature still has her method for destroying it. Take note of her provisions for keeping the flies from taking possession of the world and displacing man, the climax of her creation. The fly, in a sense, is man's greatest foe, carrying to him more diseases than any other living crea-

ture. A single fly that goes through a winter can produce in one summer ten generations of offspring, millions in number. Thus flies, unchecked, would become such a pestilence as to make life unbearable to man, rendering the human race inefficient, and finally destroying it. Now note how nature, according to an article by a Mr. I. Foster, holds in check man's enemy:

"*Empusa musae* is a fungus which attacks flies from early in the fall until winter finishes the job. The fly is attacked by floating spores, which attach themselves to it and throw out a thread which enters the body and, by budding and division, as in the lower protozoa, eventually fill the victim with the growth, feeding on the softer parts until death ensues. * * * It is probable that all insects have some fungous growth which attacks and kills them and the entomologists have already studied and named many of them which attack many different species."

Collective efficiency is not an end in itself—is not to be sought for its own sake. It is subject to nature's one standard of measurement—readiness to serve. They that have collective efficiency, but not the spirit of service, are certain to fall under nature's ban. Let us have nature's sermon on this matter:

Because the ants are so ready to serve each other,

and likewise the bees, nature has favored them with collective efficiency—has given them the place of honor among all insects. Because the fly is such a rank individualist, is so utterly devoid of the spirit of helpfulness, he is afflicted with characteristics that are loathsome and is marked by nature for slaughter. But there is a point where the tables are turned—where the ant is despised and rejected, while at the same point the fly is wooed and honored. The two exchange places in the esteem of nature at exactly the point, and only there, where they change their respective attitudes toward the matter of rendering service. Notice how the ant falls from its high eminence to the depths of degradation at the point where it loses the idea of service, and notice the lifting of the fly from its position of shame at the point where it for once and in a very limited way enters the ranks of those that serve.

There are certain flowers that are dependent for pollination upon pollen that is brought to them from other flowers of like kind. Bees are very useful in transferring pollen from one flower to another, and the flowers are so constructed as to be able to receive and benefit the bees. But ants do not transfer pollen. They will eat pollen, but, unlike the bees, will give none in return. Thus we find certain flowers provided with a sticky substance that makes it impossible for the ants to get to their pollen.

The hated fly will transfer pollen. With all of his evil traits, here is one point where the fly renders service, and the door that is resolutely closed in the face of the ant is opened to him.

In order that the fly may be attracted so that he will come for pollen, bringing pollen from other flowers with him, the Carrion flower has equipped itself with the vile odor of decaying things, an odor that will appeal to the fly. Behold the despised fly at last and at one point sitting in the seat of honor, looking down upon the ant, which here has lost its cunning. Let those who have and those who seek collective efficiency watch these two insects as they change places at this point and get the eternal lesson. Let them realize that collective efficiency never comes save as a result of the spirit of service, is only designed for service, and is a source of dishonor instead of honor at any and all points where it fails to render service.

Germany went to the pinnacle of the temple. By her side stood her Satan, beseeching her to bow down and worship him, promising to bestow upon her the overlordship of the governments of the earth. This was but a call to her to prostitute her powers—to make use of her collective efficiency in a baneful way. The moral order of the universe stood aghast at the scheme. From all the ends of the earth, from land and sea and sky, came the

forces to block her pathway—to do and to die until she abandoned her evil dream. From the depths into which she was hurled comes this interpretation of the dominant thought of the proud nation that but a little while ago was dreaming of being the dominating force of the world: "We are bound for oblivion, and nothing matters any more."

Mr. David Lloyd George says: "What was one of the great lessons of the war? I will tell you one. There was a nation with the most perfect army in the world; it was beaten because it had a bad cause. There were nations with ill-equipped armies—they won. Why? They had righteousness on their side. Trust not in force. The nation that does so brings ruin upon itself; but the leaders, the trainers of conscience, have got to bring that home. This seems to me to be the greatest mission of the churches."

Professor Patten says:

"But the world will be better for this practical lesson, for it can now more clearly see the inevitable results of this policy. For Germany, with scientific precision, has demonstrated to the world, using in the experiment all her incomparable resources of power—physical, intellectual and administrative—that selfishness for nations, as for individuals, is self-destructive."

Mr. Keene Summer, in concluding an article in

the American Magazine on "The Wonders of the Earth's Front Yard," says: "If there is one lesson, more than any other, which we human beings should take to heart from this glimpse into the marvelous mechanism of the universe, it seems to me that it should be the lesson of order—of co-operation for the good of all. From the smallest atom in the rings of Saturn to the central sun itself, every member of the solar family observes the natural law. If one of them turned anarchist there would be confusion and destruction and chaos.

There are natural moral laws, just as there are natural physical ones; and in their observance lies the safety and the progress of humanity. That is the big lesson we can learn from our sky-neighbors."

Let those who aspire for collective efficiency make sure of a righteous aim. Cultivate a passion for right, for truth, for justice, for kindness—for all that is high and noble. Let the heart and mind and being be swayed by these things. Let this high aim never pass from the vision. If at any time forces arise to obscure it, battle heroically and at any cost for its restoration. There is no need of a great collective force unless it is to foster the good and the true. There are numbers of harmful insects which, left to themselves, would leave the earth desolate, but nature has provided enemies for them that hold them in check. Nature is the same benefit-

cent mother throughout her realm, ever watchful of whatever would check her evolutionary movement.

"Righteousness exalteth a nation, but sin is a reproach to any people."

A PARTING WORD

The task of giving the laws of collective efficiency is finished. We beg indulgence as we give a word of exhortation. When the timid groups of men are confronted with what is required to attain collective efficiency; when they note the unyielding demand coming from the inner soul of the universe that those who are permitted to wield great power uninterruptedly must have lofty aims, perform noble deeds, and exemplify righteousness; when they understand that they are called upon to alter traits and make profound changes in their natures; when they measure the heights of character, to which their masses must be lifted to make sure that their collective expression shall be of a righteous and benevolent character, then will they stand appalled, chained by the law of inertia and contenting themselves with the dream that some nobler generation than their own will gird up its loins and begin the journey which their better selves call upon them in vain to pursue.

Fortunately for the morale of the groups of men that yet have before them the duty of attaining collective efficiency, the Nordic race, which in practically all of its branches has made the goal, has

have brought under their control a large portion of the earth's surface. They have been thus spurred on by the strongly developed instinct of pugnacity. But if they keep on fighting, and fight among themselves as they have begun to do, the civilization which they have wrought out will become but a great mass of ruins. Undismayed by the size of the undertaking, men in the Nordic race have resolved so to modify the instinct of pugnacity as to eliminate the great danger of self-extinction. If in the Nordic race there are to be serious efforts on the part of thinking men to modify an instinct that has served in the past to give them primacy, but that now threatens their existence, surely other groups should feel warranted in grappling with the traits and instincts that have operated to retard their progress. Be ashamed, oh ye victims of sloth, wherever ye may be! Be aroused, oh ye laggards on life's great highway! All men are brethren and all can dwell alike upon the mountain top of glorious achievement, if all will but find the law and walk according to its ways!